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The Missionary Herald

VOLUME CV MARCH 1909 NUMBER 3

THE Joint Missionary Campaign for Our Country and the World is no longer merely a project. It is in part a splendid achievement. It was fortunate in the place where its meetings began at St. Johnsbury, Vt., for a good cause can be sure of an atmosphere there. But the goodness of the cause was what counted even more than the local atmosphere. In many another local center the country over the campaign would have made a similar beginning. It was fortunate, too, in the team of speakers who started it off, for it is said that they all outdid themselves. But again it was the greatness of the occasion to which they arose. Many another band of speakers in like manner would have outdone themselves, and will as the campaign goes on. For "go on" is precisely what the campaign is doing and increasingly promising to do. It gathers strength as it goes. The full development of what has been witnessed so far will be in many ways far beyond first expectations.

The Joint Campaign

FOR one thing there is good promise that before the campaign reaches its conclusion the debt raising feature of it will have become an incident to far weightier considerations. Congregational missions as one great enterprise commanding the best thought and finest business skill of the churches are coming to the front. If the campaign can instruct the churches in methods by which so to systematize and develop their missionary contributions that there need never be any more debt, the present debts will be promptly extinguished. And that is what the campaign is doing. An indication of it is the uncommon interest shown in the morning conference meetings, at which pastors and delegates from the churches consult with the speakers about the Apportionment Plan and missionary methods in the local churches. Here a great educational work is being done. This feature alone would be worth the whole outlay of the campaign if no immediate financial results were to be realized from it. But financial results are already materializing. The largest subscriptions so far received are of $1,000 each. It is hoped that still larger sums will soon be forthcoming.

The Debt Raising an Incident

ANOTHER result from the campaign not anticipated but already manifest is the exchange of missionary inspiration between the representatives of the several societies. They are not merely strengthening one another's hands, but are helping much to bring about larger vision and better interpretation of their own special work. The foreign missionaries are catching a home mission spirit with which to do foreign mission work, and *vice versa*. The result, developed to the full, cannot but be a new white light upon missions among the churches visited, in which all prismatic coloring from the medium of specialized societies shall disappear in the synthesis.

A Synthesis of Missions

AS our readers are receiving this copy of the *Herald* the members of the American Madura Mission will be assembling for the celebration of the seventy-fifth anniversary of its

A Diamond Jubilee in South India

founding, February 24–26. The program for the three days is indicative of the development and reach of the mission's work, including, as it does, illustrative exercises by pupils, dedication of the new college building, sermons, addresses, processions, games, fireworks, etc. Among the features of the observance will be the bringing of thank-offerings by native Christians to present to the American Board at its centennial celebration in 1910.

The Miniature Series So Far

With the article this month on Central and Western Turkey Missions, the Miniature Series carries its bird's-eye survey over the whole range of our missionary territory in the Turkish empire. And there is not another country of anything like such extent in which our missions come so near being the total of Christian missionary work. Nor is there any other country on which today beats so fierce a light of inquest and scrutiny. Many eyes are turned toward it; powerful field glasses are trained upon it from every quarter. Things hidden for generations behind the screens of autocracy and the curtains of intrigue are now revealed before the world. Things never before spoken of save in closets and under the breath are now proclaimed on the house tops. Neither is it the first time that those lands have been in the historic lime light. There is no other portion of the world within which so much of the world's most epochal and immortal history has been made. The lands bordering upon the Ægean Sea, lying between the Euxine and the Mediterranean, and stretching far eastward from them both, are well entitled to be called the Levant, for the institutions and peoples to which they have given rise are memorable beyond all others. And those old countries are giving the world a new spectacle of history making. In some respects it is matching and even exceeding much done there in ancient times. So far the mistakes made by the Turkish popular leaders have been surprisingly few; threatening war clouds have lifted or blown entirely over. An astonishing affinity for each other has developed between elements counted heretofore totally antipathetic. It is a momentous piece of historical laboratory work. It has been the high calling of our American Board missions in very large part to equip that laboratory. It is in order that we should magnify our calling by the utmost we can do to make that equipment still more adequate and effective.

The Homeland Magazine

The *Missionary Herald* shares fully in the interest and satisfaction with which is awaited the advent in April of the new magazine to be published jointly by our six Congregational homeland societies, and known as the *American Missionary*. This plan of having two Congregational missionary monthlies, one dealing distinctively with the diversified home missionary activities of our denomination, the other with its foreign operations throughout the rest of the world, is in accordance with the wisdom and judgment of a thoroughly representative advisory committee of the National Council. We believe it will also accord with sober second thought in a large majority of the denomination.

On the surface it may seem to be giving undue space to foreign missions, that they should have a whole magazine for the work of their one Board, while the home missions have but one for the work of six boards. But foreign missions from their very nature require unusual space in the way of publication. They have news from lands far away; they deal with strange peoples, with strange conditions and customs which require to be recounted and interpreted more at length. The channels through which people may inform themselves as to foreign missions are fewer. Wholly aside from anything like a comparison between home and foreign missions in point of importance, home missions, from the simple fact that they are at

home, can keep the churches informed of their work and command an intelligent understanding of it with less employment, relatively, of printer's ink. We hail with gladness the new *American Missionary*, to take its place as the organ of our home missionary work in closest twinship and teamship with the *Missionary Herald*.

Discontinuance of Congregational Work

A NECESSARY corollary to the appearance of the new *American Missionary* will be the disappearance of *Congregational Work*. The history of this little paper has been highly gratifying. It has carried a minimum of Congregational missionary intelligence to a maximum of Congregational readers, having attained a paid circulation of over thirty thousand, which is a larger circulation than is credited to the weekly edition of the *London Times*. The last Year-Book reports slightly over a half million Congregational families in the United States. Assuming that each paid subscription carries a paper into at least one family, this means that about one Congregational family in every seventeen has been reached by *Congregational Work*. In hundreds of families without doubt it is the only missionary publication that has as yet become a regular visitor.

What is to take its place is a most vital question in connection with its discontinuance. As a denomination we cannot be content with simply saying, "Peace to its ashes." Its wonted fires must in some way be made to burn still more brightly on the 30,000 Congregational hearthstones where it has found a home. In the way of home missions this is to be provided for by the proposal of the homeland societies to fill out the rest of this year's subscription to *Congregational Work* with the new *American Missionary*. The American Board is unable to do likewise with foreign news, since the postal rules restrict such transfer of a paid subscription list to one publication. It is rulable, however, to send one number as a sample copy; so we shall avail ourselves of that privilege to put the April issue of the *Missionary Herald* into the home of every subscriber to *Congregational Work* who is not yet a *Herald* subscriber. Then, as a further measure to supply *Congregational Work* subscribers with foreign mission news, we offer to add their names to our own paid subscription list for the remaining two-thirds of the year for twenty-five cents, one-half the regular price. In this way every reader of *Congregational Work* can have many times what he subscribed for of the best missionary literature at a slightly advanced cost.

The Two Magazines in Every Home

ONE result of these two offers should easily be that these two magazines of our Congregational missions, home and foreign, will have a reading in a largely increased number of Congregational families. By means of clubbing rates, hereafter to be announced, this will be available for one dollar a year for the two, the price of one of the cheapest popular magazines, several of which find their way into many of our homes. A place among them or instead of some one of them on the family reading table can easily and profitably be made for the two missionary magazines of our church.

The Herald Church Clubs

ATTENTION is called this month on the front cover page to the *Missionary Herald* church clubs, which are slowly growing in number with each new year. It seems as though they should increase faster. It would not be a difficult matter in at least one thousand Congregational churches to organize a club of at least ten members at fifty cents each, if *only some one would take up the matter with enthusiasm.* And now is just the favorable moment to attempt it. Shall there not be a new and widespread effort in this year of missionary awakening to place the *Missionary Herald* in all the homes that help maintain the American

Board? In organizing church clubs now it is in order to get as large a number as possible in each church of *Congregational Work* subscribers to enter their names on the roll of *Missionary Herald* subscribers for the rest of the year at twenty-five cents each.

The Medical Missionary Conference

THE first interdenominational medical missionary conference ever held in this country convened at Battle Creek Sanitarium in the latter part of January. Bishop Thoburn presided and there were present more than fifty missionaries, representing thirteen denominations and twelve mission fields.

The Story of a Hospital

UNDER the title, "A Modern Miracle Plant," there has been privately printed a charming portrayal of the Williams Hospital at Pang-Chuang (Pangkiachwang is the new official spelling). The Drs. Tucker, now in charge of the hospital, Drs. Porter, Peck, and Arthur Smith are among the contributors to this booklet, whose every page compels attention. It is fairly crowded with striking pictures printed in colors, which make the text yet more vivid and emphasize the vast influence of medical missions in the Celestial Empire. A limited number of copies are on sale at the Rooms of the American Board at thirty cents each.

A College that Counts

THE annual report of the Syrian Protestant College at Beirut shows the greatness both in size and influence of this noble institution. To read of the many peoples from which it draws its 840 students, and of the character and promise of the young men who are in its training, is to get a fresh sense of the importance of the Christian colleges of the Orient, of which this is a distinguished example. The religious life and activity of the college are dwelt upon in this report at such length as leaves no doubt of the Christian atmosphere in which its work is being done. In The Portfolio of this month may be found a description of the way in which a college Y. M. C. A. is adapted to this institution where races and religions are so mingled.

Honor for Service

DR. J. P. JONES, who is now in this country, has recently been informed that the medal of honor known as the Kaisar-i-Hind has been conferred upon him by the British goverment in India. This decoration is given only to persons who in some form have rendered "distinguished service in India." Dr. Jones is at present taking active part in the joint campaign, and is making good proof of his valuable service here at home as well as on the mission field.

Down with Opium!

THE opening of the International Opium Conference at Shanghai, February 1, is an event of commanding importance. China has shown her sincere interest in the crusade against the drug by directing His Excellency Viceroy Tuan Fang to open the conference. The appointment of so high an official, and one so outspoken against the opium curse, gives promise that the conference will address itself vigorously to its difficult task. The deliberations of the conference will be helped by the fact that the United States Congress has just passed a law prohibiting the sale of opium in this country for other than medicinal purposes. We hope to have something important to recount in next month's *Herald* as to the outcome of this world conference.

All Pacific in the Pacific

ANOTHER Japanese war scare has come and gone. This time the center of disturbance was the legislature of California, which had before it several bills calculated to protect the sons of the Argonauts and other hardy pioneers against an invasion of enterprise by the "little brown men" from the Kingdom of Flowers. There was considerable hue and cry from the newspapers which have hue and cry for their specialty. Even soberer and more self-contained newspapers felt constrained to give some place to it.

It seemed probable that some if not all of the bills would pass. Then the President of the United States had something to say. He said it plainly, but judiciously and sanely. The governor of California replied in the same calm, decisive tone. He would veto the bills if they ever reached him. The legislature took second, sober thought, and let the bills die of inanition. And the ocean that divides North America and Eastern Asia, or joins them together, is still the Pacific, and will probably continue to be, though like a submarine volcano Lieutenant Hobson may have further eruptions. Dr. Takamine's wish that Hobson would come over to Japan may be a good suggestion for our government to act upon. It could well afford to send him there on some sort of a deputation, and let him have such a reception from the Japanese people as would leave no further space even in his roomy imagination for the idea that Japan is seeking cause of war with this country.

British Rule in India

WHEN a missionary to India comes home on a furlough the subject upon which perhaps more than any other he is likely to be catechised is the British rule of that country. What is the character of it? How much of righteousness and humanity is there in it? Is it to any extent by consent of the governed?

Rev. L. S. Gates, now in this country, is having his share of that experience. As an answer to such inquiries, by way not merely of personal opinion, but of induction from facts, he lately wrote out in the form of a personal letter a statement of certain factors entering into the problem of government in India, which are little known to the average American and especially to such as are ready offhand to challenge the policy of Great Britain and denounce it outright as oppressive: —

"There are about 250 native states in India, covering nearly one-third of the whole country. They are to a great extent independent of the British government. Some of them coin their own money. Most of these states are like islands, surrounded by British territory. In most of them the people, language, soil, and conditions of life are the same as in British territory adjoining. There is constant emigration from native to British territory. The population per square mile in British territory, according to the last census, is 213, while it is only ninety-two per square mile in native states. In the decade, 1891–1901, the population in British territory increased eleven million, and decreased in native states during that time four million.

"I have lived near the border of one of the largest native states for thirty-three years, and have had the superintendence of schools and other mission work in two of them as well as in British territory. Nearly every year I have spent one or more months touring in these states. The pe ple know that I am not an Englishman and have no political ambitions regarding India, so they are free to express their views of government to me. In many cases the common people and the town officers have frankly said that they would be glad to have the British government take over the whole territory. Never have I heard a preference for native rule expressed by the common people. The common term for one of the largest native states is *Mogalai*. This has come to be a synonym for misrule. It makes a native in British territory indignant to have the term *Mogalai* applied to his town. Men who own farms in native states and in British territory have told me that the taxes are about the same in both places, *nominally*, but actually more has to be paid in native states. Also that in times of distress, like famine, the taxes in British territory are sometimes remitted, while in native states they are not. A statement was recently published in a first-class American paper that the taxes of the British government in India are fifty per cent of the values produced. The taxes are eight times as great in Russia as in India, twenty times in England, and twenty-five times in France."

Our Missions In Miniature

Central Turkey

Stations,	4
Outstations,	52
Missionaries,	32
Native laborers,	340
Churches,	35
Communicants,	7,133
Schools,	103
Pupils,	7,357
Native contributions,	$28,338

A KURDISH CHIEF

Eastern Turkey

Stations,	5
Outstations,	64
Missionaries,	51
Native laborers,	205
Churches,	32
Communicants,	2,436
Schools,	90
Pupils,	4,531
Native contributions,	$14,130

CENTRAL AND EASTERN TURKEY

MYTHOLOGY, tradition, history, ancient and modern, are in one way or another connected with the eastern section of the Turkish empire. Historically it is associated with the Medes and the Persians, the Assyrians and the Greeks, the Kurds, the Armenians and the Yezidees, the Hittites, and many other races. Across this field Xenophon retreated with his famous ten thousand, and over its surface floated the ark to the landing place on Ararat on the eastern border. Upon its cliffs are carved in living rock the story of Darius and many whose names are preserved in history only by these rock records. Nineveh stood within its borders, and Haran and Tarsus are actual places there today.

From this region go forth the four great rivers, the Halys, the Araxes, the Tigris, and the Euphrates, by which, according to surviving local traditions, as well as Biblical records, the garden of Eden was watered. The people dwelling there have many arguments to prove that it is the very cradle of the human race.

The inhabitants are no less interesting than their country. In the north and east are the untamed Kurds, who gave Xenophon so much trouble in the mountain passes as he pushed his way northward, and who have not been less troublesome to more recent travelers. Along the valleys, spread over the fertile plains, and congregated in the cities are the Armenians, the former lords of the land, and now the artisans, merchants, bankers, educators, and leaders in modern ideas and enterprise. In Northern Mesopotamia and along the Tigris Valley are the Arabic-speaking peoples, with their affiliations reaching down through Syria into Arabia and across to Egypt, while everywhere the Turk abounds, representing the official classes as well as the peasantry. These latter are of a mixed race, taking their name from the Turkomans, their language and religion from the Arabs.

The field of these two adjoining missions reaches nearly to the Black Sea

in the north, including a considerable section of Russia, down across Kurdistan and Armenia into Mesopotamia and Northern Syria to the Mediterranean Sea, a distance of some six hundred miles. Their eastern border is Persia, and the western an imaginary line separating them from the Western Mission.

Four important languages are used in conducting the work of these missions, Turkish, Kurdish, Armenian, and Arabic. The first is used by the Mohammedans outside the Arabic-speaking zone and by the Armenians in the Central Mission. Kurdish is confined to the Kurds, while the Armenians in the northern part of the field speak their own national tongue in addition to the Turkish. In the section which centers in Mardin the Arabic is the common language.

The entire field of these two missions has been generally occupied for more than sixty years. When first entered upon it was almost unknown territory. The early missionary explorers endured many hardships and faced grave perils in making themselves acquainted with the country and the people. The pioneers to enter this territory were Rev. Eli Smith and Rev. H. G. O. Dwight, who crossed its northern border into Persia. Mosul, on the Tigris and near the site of the ancient city of Nineveh, was long held as a station of the mission, but has now been abandoned. Diarbekir, farther up towards the head waters of the Tigris, was early occupied and, later, for years was worked as an outstation of Harpoot, but is now once more a station with missionary residents. Missionaries now have permanent residence at Van, near the Persian border; Bitlis, in the fastnesses of the mountains of Kurdistan; Erzroom, upon the high plateau through which flows the Euphrates, there a stream easily forded at low water; Harpoot, upon the borders of a most populous and fertile plain skirted by the Euphrates River; Diarbekir, an old city of the Syrians, still with its ancient wall and Roman aqueduct; and Mardin, resting upon its mountain base and looking out upon the wide stretch of the plain of Mesopotamia. Farther to the south is Oorfa, the traditional birthplace of Abraham; Aintab, Marash, Adana, Tarsus, and Hadjin, all rich in history, sacred and secular.

A STREET IN DIARBEKIR

The populations reached number about five millions.

These missions have many large and powerful evangelical churches, exerting a wide influence over all classes of people. In the city of Marash there are three evangelical churches, with large and substantial buildings. Aintab has four churches, whose influence over the city, community, and outlying territory can hardly be overestimated. Harpoot has two substantial churches. There are sixty-seven churches, with over ten thousand communicants, and almost twice that number of places in which evangelistic work is carried on.

Evangelical Christianity in these missions has always stood for sound learning, and the schools have prospered to such a degree that in each of the stations named, and in places not a few where there are no resident missionaries, high schools have grown up whose pupils come from the multitude of common and village schools well scattered over the land. The people, however, were not content to stop with even a high school training. Out of the demand thus manifest has grown Central Turkey College for boys at Aintab, Central Turkey College for girls at Marash, St. Paul's Institute for boys at Tarsus, Euphrates College for both boys and girls at Harpoot, and the College of Mesopotamia for boys at Mardin.

These institutions together have under Christian training today more than 1,500 bright and promising young men and women, whose ability will especially be called into requisition in the organization of new Turkey under the constitution. Pupils from the school at Mardin are at work in Mesopotamia, Arabia, and Egypt, and are in constant demand to fill places of influence. For the training of men for the Christian ministry there are in this territory three schools, one each at Harpoot, Mardin, and Marash, using the Armenian, the Arabic, and the Turkish languages, respectively. As these schools are from six to eight days' journey apart there is no danger that they

A STREET IN HARPOOT

The building at the left is the bakery; Mr. Knapp's offices are in the center of the picture

compete with one another in their most important work. All told, there are nearly 12,000 boys and girls, young men and young women, under instruction in the various schools of these two missions. But what is perhaps of greater importance, teachers trained in those schools are holding leading positions in schools which the mission neither supports nor controls. These teachers are exerting a direct Christian influence and doing a real missionary extension work.

Medical missions began in this region with the pioneer explorer, Dr. Grant, who doctored his way back and forth across Armenia, Kurdistan, and Mesopotamia before 1850, the original medical missionary in this territory. This department is strongly established at Aintab in connection with the Central Turkey College and at Mardin. More recently it has been developed at Van, Erzroom, and Harpoot, and is just now starting at Diarbekir. Its influence has been and still is great over all classes, and the need of it is unquestioned. Adana and Hadjin are calling for missionary physicians.

ARAB TYPES

Owing to restrictions upon the press no publication work has been done in either of these missions for twenty-seven years. Now under the constitution restrictions are removed, and the press connected with Euphrates College is starting up again. The publication work for the Armenian and Turkish-speaking parts of these missions is carried on at Constantinople. The Arabic printing is done at Beirut.

These two missions suffered beyond the power of words to express during the massacres in 1895-96. In every city occupied a reign of terror prevailed. A multitude of loyal Christians lost their lives and thousands of orphans were left destitute. The missionaries did their utmost to provide for these a shelter with Christian training. To care for so many children and widows with the insufficient support furnished, and to guard them against loss of self-respect while receiving aid, industrial plants sprang up at almost every station. Now that they are given more liberty to develop industries, these are proving of great value to the whole people.

More young men have come to the United States from the territory of these two missions than from all other parts of Turkey combined. This fact indicates the large measure of energy and enterprise existing among the sturdy people in these more rugged sections of Eastern Turkey. Many of them have become highly prosperous business men in this country, while others have studied in various academic and professional schools. Not a few have returned, and are now holding high and honorable positions in professional life at home, while others are applying to their own country business principles learned abroad.

Today the counsels and co-operation of the missionaries and the Christian leaders trained in mission schools are sought by the Turkish leaders in their plans for national reconstruction.

The work which these two missions can yet accomplish under the leadership of the able men and women of tried experience, with thorough knowledge of the country and people and in deep sympathy with the reformation movement, cannot be overstated. Depleted ranks must be filled up, and the Christian institutions of all grades and character should be made doubly strong and effective.

A SUPPOSED PRAYER IN 1797

The following delicious piece of sarcasm is taken from the closing pages of a little book — "Letters on Missions; Addressed to the Protestant Ministers of the British Churches. By Mellvill Horne, late chaplain of Sierra Leone, in Africa. Printed by C. P. Wyckof at Schenectady in 1797." If it is a fair sample of the appeals being published in England and reprinted in America at the close of the nineteenth century, it is no wonder that a new missionary spirit was awakened and that the American Board was organized. — THE EDITOR.

OTHERS of us appear ashamed of these Simonical practices, and say: "Lord, I will follow thee whithersoever thou goest; only shew me a little more indulgence than thou hast shewed to thyself. Excuse me from watching and agonizing with thee in Gethsemane. I will take up my cross; I only deprecate the being crucified upon it. I am willing to forsake much; but compassionate my weakness, and do not command me to sell all. I will follow thee anywhere on land; but O spare me the horrors of a voyage by sea. I will preach for thee amongst the poorest of my own nation; but do not send me to a strange country.

"I acknowledge I am a miserable sinner, unworthy to be a doorkeeper in thy house; nevertheless, my elocution is popular, I am much followed and applauded: will it not be more for thy glory for me to stay at home, while any man of inferior talents may go and preach to the Heathens? I have heard that they offer human sacrifices in Otaheite, eat men in New Zealand, are absolutely brutish at Port Jackson, and that the scorching sun and heavy rains in Africa are inevitably fatal. O let the life of thy servant be precious in thy sight! Send me not to untameable barbarians, or to a clime where I cannot be certain of my life for a day.

"Besides the difficulties of these undertakings are insuperable. It is probable I must cultivate the ground for my maintenance, and I have been brought up delicately from a child. Thy Apostles, who were poor fishermen, and never possessed my extensive learning, elegant manners, and genteel notions, were well suited to this rough work; yet even they preached to a civilized people, and, being furnished with miraculous powers, their labors were the more productive; but what shall I do who have not their advantages, and have my mind so vitiated by false learning that I cannot stoop to the simplicity of the gospel? Certainly to engage in missions is to plough on a rock or to build on the wave. O let me be anything but a missionary, for my soul sinks within me at the mention of it, nor can I derive any considerations from earth, heaven, or hell to make me willing to die for thy sake.

"I am not singular in my opinion of missions, for we are all agreed, clergy and laity, churchmen and dissenters, Indian directors and parliament men, with few exceptions, that they are impracticable; and that if they were not, yet 'missionaries would be a disgrace to any nation'; that we have no right to interfere in the changing the religion of a foreign country. They would certainly destroy the Slave Trade in Africa; and some well-informed, respectable Directors of the India Company are of the opinion that they would 'subvert the British Empire in Indostan,' which they think of far greater consequence than the establishment of thy despised kingdom. A few wretched Pariars might indeed be converted, or rather made hypocrites by Christian charity; but there is nothing in thee, or thy gospel, to influence Chiefs of the noble Casts (whose souls are certainly more valuable than those of the vile Pariars as is a thousand to one) to forsake the religion of their ancestors.

"Good Lord, what is to be done where everything thus makes against us? O desist from thy purpose! Thou art the Saviour of all men, and God is a merciful Father to them all; if it

please thee, thou canst save the Heathens without the gospel; and if not, *thy will be done*. Nevertheless, Lord, if thou wilt force us to cultivate this unpromising field, do not think of sending missionaries out immediately, but let lay schoolmasters go to receive the first fire, and teach the little children reading and writing; and then will we go and enter into their labors; for the experience of ages has taught us, that where the preaching of the gospel makes one Christian, education makes ten. Hence, instead of preaching first to the parents, and then establishing schools for the education of the children, as the Apostles did (who knew that the sword of the spirit was of heavenly temper — an instrument into which the God of Glory had wrought all his attributes, we, having lost the art of using it, and that vigorous arm which gives it the demonstration of the spirit and of power), we go to work another way, by educating children first; and many are of the opinion that the best way of enlightening the Heathens is by putting the moon in the sun's sphere, and having children to instruct their parents rather than parents to teach their children.

"If, Lord, thou wilt seriously weigh all these things, we flatter ourselves that thou wilt be of our way of thinking."

WHERE LIFE IS CHEAP

A True Story

By the Rev. REESE F. ALSOP, D.D., of New York

Formerly General Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church

On the north bank of the River Yangtse-Kiang is Hankow, a city of some 600,000 inhabitants, the site of a thriving work in schools and chapels and churches. On the south bank is Wuchang, with 100,000 people, a sort of university town for the whole province, also a Christian educational center. Young men there become possessed with progressive ideas, meet together from societies more or less secret, and make programs, some very sweeping. That severe measures should be taken by the rulers to stop this is only natural. It is the old, irrepressible conflict between authority and liberty, authority in the saddle and liberty crushed to earth but striving to rise.

A year ago there was almost a panic among the officials. The whole body of students fell more or less under suspicion. None could say how far the revolutionary spirit had spread. The viceroy of Hupeh had three names sent him of men suspected of nursing and spreading disloyal sentiments. The surname of one of them was Liu. It happened that a young man of that name was one of the teachers in a school belonging to the American Church Mission in Wuchang. He believed indeed that for its highest well-being his country needed reforms and changes. But, far from being revolutionary in the dangerous sense, he was deeply persuaded that what China needs is not revolution in politics, but Christianity. As head of a society among his pupils, called "A Society for Daily Progress," he sought to promote among them an ambition for constant advance in intellectual, moral, and spiritual achievement. He strove to make them better students, purer boys, nobler men. Among other things he exhorted them to patriotism, to practice in saluting the national flag with prayers for the "powers that be." He was a man of intelligence and force, a natural leader. But alas! his name was Liu, and a man of that

IN HANKOW

name was wanted to "throw to the lions." Without warning or preliminary he was arrested. One day quietly going about his duties; the next shut up in a Chinese prison, with all its horrors, charged with treason against the government!

Of Liu's guilt there was absolutely no proof save the trumped-up story of his accusers. So his prosecutors proceeded to make their case against him. They seized upon the fact that he was head of the society for daily progress, a society absolutely without political meaning. They drew up a confession declaring that it was distinctly revolutionary in its purpose. He was bidden sign that confession. Not to do it meant torture. To do it meant not only death to himself, but false witness against the school and the mission. In vain he protested his innocence and that of the society. No denial, no explanation, was of any avail. Then came the torture, the lash. Four hundred times the cruel thing left its mark upon his quivering, bleeding shoulders. Now would he yield and sign the paper? No, no; he could not. It was a lie from beginning to end. It was a trap to catch him and to deliver the mission school into the hands of its foes. How could he sign what had no truth in it? How could he betray not only himself, but the friends and employers who trusted him? With a splendid courage and endurance he refused again.

Was there no response in the hearts of his judges to such manliness? None; only the inexorable determination to wring the confession from him though he died under the torture. Oh, the pity of it! 400 lashes more! Now would he yield? Confess himself a traitor, the school a bed of sedition? He summoned his waning powers and again denied. Was it not time for these fiends in human form to let him go and say they had made a mistake? He is not guilty. Nay; it was not the truth they were after. They wanted his confession, and again came the dread order, more lashes, harder, faster, more furious. It was more than human nature could bear. At last he yielded. He put his thumb to their paper, and was carried, a mere wreck, back to his dungeon, with the sentence of death hanging over him.

And yet there are those who ask, Why try to convert China?

Meantime his friends learned what had come to him. Their interposition brought some delay. There was some hope, though not much, that he might be saved. A paper giving the whole story, written in Chinese, was sent to Peking, and the intervention of our ambassador sought. He promised to do what he could to shield the mission from damage, but for the man he thought the chances for any setting aside of the sentence were exceedingly small.

We left him still in prison with the sentence hanging over him. There has been some relaxation of severity. Some of his near relatives, arrested with him, have been discharged. There are other signs that the viceroy may relent, but the thread is slight upon which his life hangs. The sword hangs over him; any hour it may drop. Whether at last he is or is not set free, he will carry to his death the marks of his torture, with the shame and sorrow of the confession which he would fain have withheld and could not.

Life is still cheap in China. Why spare it if its taking will save the face of the powers that be? To the Chinese nothing seems much more important than the saving of the face. To arrest a man and then let him go is to confess to a mistake, and so lose face. To go on and put him to death without making a possible case against him were to lose face still more. To torture him to a confession, whether true or false, and then put him to death is to save face, and that must be done at all cost. The torture is in the background, the confession to the front; and lo! the magistrate is right and the dead tell no tales.

WHEN MOHAMMEDAN MEETS CHRISTIAN; THEN?

By President JOHN E. MERRILL, ph.d., of Central Turkey College, Aintab

A WATCHWORD of the Turkish revolution is "Brotherhood." The first enthusiasm produced almost ideal expressions of this sentiment. But now the country is sobering down to the business of living together on the new basis. Has there been a change in this spirit, or do Mohammedans still really act as brothers, and are the Christians able to trust them?

As to the Christians, it has not been reassuring to see the stand taken by the Greeks. There is no doubt as to serious injustices done to Christians in the recent elections, but the resort to rioting in Smyrna and Constantinople on the part of the Greeks was a grave menace to public welfare. It was much to the credit of the Turkish leaders that they were able to bring this difficulty to a peaceful solution. In general the Greeks have been jealous of the special rights formerly granted to their patriarch. They felt themselves overlooked in the special attention paid to Armenians in the first days of the revolution. Recently the patriarch has withstood the demand that the Greek schools in Macedonia should make the study of Turkish compulsory and should acknowledge the authority over them of the Turkish government. In this connection it is, perhaps, significant that the member of the House of Representatives who has been elected vice-president is a Greek.

The Armenians have taken a more creditable attitude. All have recognized the injustices in the elections;

but while they have deplored them deeply, many have felt that entire equality and right were not to be won in a day, and that it is best now to unite earnestly in effort to make the future better. A representative committee in Constantinople have declared their decision to work in harmony with the Turkish League of Order and Progress, and have added that they could not come to any understanding with the Greeks until they had done the same. This puts the Armenians definitely in a separate position as regards the present constitutional movement, although there may be local variations of opinion.

Among the Turks signs are not wanting of a genuine change of attitude toward the Christian population. The government examines into reports of famine conditions in parts of the country inhabited largely by Armenians, Christians are urged to give full accounts of these conditions, and government aid is voted to the needy districts. It is for such reasons that the duty on wheat, barley, and other grains imported from Russia has been removed. An Armenian church in the interior is able now to complain to the government of the fact that property belonging to it has been absorbed into one of the royal farms and to ask for its return. An attack on a prominent Armenian has appeared in one of the Turkish papers in Constantinople, and the same paper has published also his reply. A Turk elected to the House of Representatives from Smyrna has surrendered his seat to an Armenian, feeling that in the elections the Armenians were not given their rights. A daughter of the late Sultan Murad is planning for the establishment of a high school for girls, and asks three Greeks and three Armenians to serve on the committee formed for this purpose. A Turkish paper in Constantinople has printed the statement that those who shared in the oppression of the Armenians and in the massacres belonged outside the pale of Mohammedanism and even of humanity. The Sultan has received personally at his palace the Armenian patriarch, Msgr. Izmirlian, in great state, and has expressed his sorrow at the past sad events and spoken of the assurance of peace and quiet for all citizens of the empire under the constitution. The Sheik-ul-Islam has declared that the Koran commands friendship toward Christians, and that there is no justification in it for calling the Christians "unbelievers." A prominent Moslem preacher in Constantinople has declared in a sermon, which has been widely spread through the empire, that the Christian population constitute a trust given to the Mohammedans by God, and that Moslems should guard the rights of Christians more jealously than their own.

The statement of the grand vizier, Kiamil Pasha, at the opening of the House of Representatives is indicative of the determined policy of the new government. He said: "It is most necessary that we should strengthen among ourselves these feelings of brotherhood and patriotism by exhibiting in all relations of life the practical significance of equality of rights, by opening our schools of all grades for all non-Moslem citizens, we and they sharing together in the undertaking, and by arranging for the participation of non-Moslems in the military duties of our army."

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

ENCOURAGING RECEIPTS

WE are glad to present below a tabular statement of the receipts for January which is distinctly encouraging. We have looked forward with some anxiety to the figures for the first month of the year in view of the marked gain in the donations of churches which was registered one year ago. It will be seen that we make a further gain this year of $4,180.91. This is to be credited mainly to the donations from churches and individuals, $2,142.70, and to special objects. Legacies show a gain of $290.35. This is the first month for some time when we are able to report also a gain from young people, the amount ahead of last year for January being $218.28. It should be noted that these figures from young people do not include the special donations to the *Hiram Bingham No. 2.* For this little vessel we have received from Sunday schools to date $5,452.26. Including this figure in our donations, we can report a total gain for the first five months of the Board year of $23,646.12. Surely this is ground for much encouragement. In view of the special efforts being put forth in the Joint Missionary Campaign to raise a fund of $500,000 for all our benevolent societies, home and foreign, in addition to their stated receipts for the year, we are delighted to know that the churches are standing by their regular offerings for the Board. As the appeal for this special fund becomes widespread among the churches we hope our regular givers will be more alive than ever to the needs of our treasury for current expenses, and that many others will be so aroused to interest in missions for our country and the world as to take their place permanently in the ranks of habitual contributors to our yearly current receipts.

THE FINANCIAL STATEMENT

RECEIVED IN JANUARY

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1908	$46,261.85	$19,074 45	$1,734.91	$4,614.73	$2,838.52	$3,145.12		$77,669.58
1909	48,404.55	17,058.08	1,953.19	8,431.68	3,128.87	2,834.12	$40.00	81,850.49
Gain	$2,142.70		$218.28	$3,816.95	$290.35		$40.00	$4,180.91
Loss		$2,016.37				$311.00		

FOR FIVE MONTHS TO JANUARY 31

1908	$132,120.37	$80,182.44	$6,172.08	$21,133.17	$25,771.51	$9,410.36		$274,789.93
1909	134,351.21	75,258.60	5,781.61	26,313.72	40,145.54	9,143.54	$1,989.57	292,983.79
Gain	$2,230.84			$5,180.55	$14,374.03		$1,989.57	$18,193.86
Loss		$4,923.84	$390.47			$266.82		

HOME DEPARTMENT MISCELLANY

We are highly gratified at the large use being made of our stereopticon slides. There has been an increase in the use of these illustrated lectures of 100 per cent in recent months. We are also glad to know that many churches are adopting our suggestion as to obtaining a stereopticon as a permanent part of the outfit of the church. Two hundred and fifty churches in the New England District alone are now statedly using stereopticons. In this connection our pastors in the New England District will be glad to know that Mr. Hosmer, our purchasing and publishing agent, has fitted up a niche in his office for showing our slides on a screen. A lantern is kept ready for use constantly, and pastors and others are invited to come in and inspect our pictures for themselves. There is no better way to interest people in missions than through the eye. This method is also the solution of the evening service in many churches.

The importance of the Boston campaign of the Laymen's Missionary Movement last November is such that a handbook has been issued, describing the methods used in this campaign and the results of the meetings. This pamphlet is issued jointly by the American Board and the Baptist Missionary Union. It is written by Rev. Warren P. Landers, who had charge of the press work during the conference. Cities contemplating a similar movement will do well to obtain copies from the Board of this most readable and suggestive pamphlet.

We wish to announce to our pastors that on account of the pressure of work connected with the Joint Home and Foreign Missionary Campaign it will be impossible for the Home Secretary to issue another number of the Pastors' Series until next fall. The last number of this series, which dealt with the revolution in Turkey, received a very cordial reception. We wish to thank the scores of pastors who have written us their appreciation of this number. The next number, which will be issued some time in the fall, will be entitled, "Best Missionary Anecdotes."

We are particularly encouraged when pastors secure in their churches clubs for the *Missionary Herald*. We consider that for permanent missionary effect there is nothing quite equal to the *Missionary Herald*. Many of our choicest legacies have been traced directly to the influence of this magazine, while multitudes of our annual gifts are to be credited to the names on our subscription list. Rev. Frank H. Anderson, of Newell, Io., has been particularly successful in circulating the *Herald* among his people. He organized a club of ten subscribers, and then arranged for these subscribers to circulate their copies among the balance of the people. He writes: "My plan is to form groups of four and then pass around these copies, each one to be kept one week and then taken on to the next one on their list. Each one to be kept one week. I will insert a slip of paper showing when each one is to receive it and when pass it on. In this way I am planning that thirty-two homes shall have the privilege of reading each month these eight copies of the *Herald*."

We have received a number of letters thanking us for an editorial in the December number, entitled, "So Many Appeals." In view of these remarks perhaps some of our readers who overlooked the editorial may wish to turn back and read it at this time. We especially commend it to those who are beset by many appeals, and also to pastors who are called upon to advise with such people as to their gifts or who may wish to speak to them on the subject from the pulpit.

We commend to the thoughtful attention of our readers the following sentences taken from a personal letter: "We have lost out of our reli-

gious life the idea of doing things for God. We are doing them today for our brother in need. Therefore, when we don't see the suffering brother we do not exert ourselves much, or, at any rate, do not sacrifice ourselves. We need to get back to very close relations to God, and then our wills are his and he moves them to his own ends."

A certain pastor in Connecticut has discovered that foreign missionary history and work afford a rich field for special addresses and lectures, and he has been making good use of material sent to him by the Board. Within six months he has delivered twelve missionary lectures in his own church and six elsewhere.

FOR CANDIDATES

Our young missionaries from time to time send us messages to college men and women who are considering the foreign call. Here is a ringing word from a recent recruit in the heart of Turkey: "Please tell the college men from me that it isn't a question whether a profession is honorable or not, or whether there is a great need either here or there. The main question is, Where does God want you? I believe every man can understand this if he is sincere and willing to abide by the answer. Just before I left America I had a talk with a young man friend, who is an honored teacher in one of the best preparatory schools in the land. He is a strong, active Christian and does an inestimable amount of strong spiritual work among the boys. He said to me: 'I am glad you are going. I ought to have gone; I knew it and that has been my life mistake. I persuaded myself that any position in which one could serve God was acceptable to him, but I was wrong and now I am regretting it almost every waking hour because it is too late.' I never imagined that he had such an experience, because he was always bright and happy and in every way helpful to those around him, and no one could say that this feeling came from any inherent tendency to moroseness. It was simply the judgment of God in an honest man's heart, and although he was doing everything to serve God in his place, he felt that his place wasn't the right one. I wouldn't by any means favor a wholesale invitation to college men to enter the ranks, but I think there are hundreds who have been invited from above and are losing the opportunity."

A CANDIDATE'S TRIBUTE TO HIS HOME

"For spiritual experience as for mental training a rare Christian home was the center and the source. There was at no time any special urging by our parents of the claims of the Christian life upon their children. But at all times they exemplified not only in their professional work, but more especially in the ordered daily home life a Christian spirit of rich power, of genuine strength and love, of quiet naturalness, and of Christlike service. Under such guides Christian nurture was perfect. Parents who were in all things our best comrades made us eager to enter the comradeship with Jesus Christ that inspired their own living. Learning from them, we heard his words until we could hear his voice. Spiritual values were so real to them that we could not but feel their realness too. I give thanks to God continuously for the blessings of this home training. The Christian life which began in the home in this beautiful and natural way has been guided and upheld by those same guides."

NOTABLE BIBLE CLASS LECTURES

The Men's Bible Class of Eliot Church, Newton, Mass., have arranged with Prof. Henry K. Rowe, of the Newton Theological Seminary, to give a course of sixteen lectures before the class on "World-Wide Christianity." This course follows one by Professor Rowe on "The Progress of Anglo-

Saxon Christianity," which has attracted large numbers to this class. The new lectures bid fair to be of such interest and permanent value that we have arranged to publish several of them in our Envelope Series during 1910. The topics of the course are as follows: Around the World a Century Ago; India: Its History, Political and Missionary; Judson and the Gospel in Burma; Morrison and the Opening of China; The Rip Van Winkle of the East; Old and New Japan; Confucianism, Buddhism, and Shintoism; Christianity among the Lesser Peoples; Social Effects of Christianity in the East; The Islands of the Pacific; The Light of the World in the Dark Continent; The Mohammedan Crescent; Christian Education in Turkey and Its Effects; What Can the East Teach Us about Religion? New Movements and New Methods; Internationalism in Religion.

A MODEL MISSIONARY PRAYER MEETING

One of the suburban churches near Boston, which has always maintained a monthly missionary prayer meeting, has recently imparted to this meeting new interest and life by appointing a special committee to arrange the programs. For many years the church had depended largely upon missionary speakers from the Congregational House. The committee thought that a better plan would be to depend mainly upon local talent, so as to develop the missionary interest of the church members by participation in the meetings. The pastor was asked to furnish a list of all persons, especially young men, who might acceptably take part on the missionary program. A letter was sent to each of these persons, asking if their co-operation could be counted upon. Almost without exception each agreed to do his share, with the understanding that he should not be called upon more than once a year. A program of meetings was then planned, running through the year, covering both home and foreign missions. In stating the principles which underlie a successful missionary program, it was the opinion of the committee that there should be a definite subject for each meeting, and that thirty minutes should be devoted to its treatment. But whatever the subject, it was deemed important to have a budget of news which should present interesting missionary information from all parts of the world. Eight minutes were assigned to this feature. The balance of the hour was left for general exercises and prayer. It was thought that not less than ten minutes at the close of the meeting should be devoted exclusively to prayer. The pastor was asked to preside at each meeting and to enforce the time limit with absolute rigidity. The first meeting was devoted to "Religious Conditions in the State of Washington." Letters were read from members of the Washington Yale Band, still in that state, and also one from the state superintendent. The story of Marcus Whitman was briefly told and a lesson in geography was given by means of a map roughly sketched on the blackboard during the meeting. The news budget proved of great interest, covering many matters of missionary information at home and abroad, and also speaking of denominational affairs. The young man who prepared this budget became so interested in the process that he remained home from business an entire day for the purpose. Those who prepared the news budget say that they have never begun to realize the extraordinary interest of our denominational missionary publications. Features of other meetings will be the review of missionary books, interviews with missionary workers and secretaries, and special studies of local problems. The next meeting will be upon "The Duty of the Suburbs to the City." Those who are to take part have been studying the subject for two months. For churches desiring to revive the missionary prayer meeting we heartily recommend the employment of some of these ideas.

FOREIGN DEPARTMENT

ADVANCE OR RETREAT: WHICH?

By Secretary JAMES L. BARTON

DURING the Joint Campaign, one feature of which is to raise money to cover the debts of the three national societies, the Home Missionary Society, the American Missionary Association, and the American Board, there are undoubtedly many who ask why there is any debt at all. Why are not expenses kept within the limits of the income? We will here speak of only the American Board.

The work of the American Board now carried on and not supported by special funds was begun many years ago. Not a little new work was entered upon under the spur of two great legacies received in 1879 and 1884. It was expected that the natural income of the Board would increase sufficiently to support it all when the legacies were exhausted. New missions were opened and old missions were materially enlarged at that time.

These large legacies were exhausted in 1897, and to the disappointment of all the receipts were not sufficient to support the greatly enlarged fields. There was always the hope that gifts would increase, and this hope was partially realized; and yet, at the same time, the work itself, being successful, inconsiderately continued to grow and to demand even more support. The native peoples themselves greatly increased their gifts, and yet these were not sufficient to meet the demands of the enlarging work in all of the missions.

Another element entered in that made the task of economy harder, and that was the increased cost of living for both missionaries and natives that began to manifest itself in nearly if not quite every country of the world. This has continued to the present day. The officers of the Board and the Prudential Committee stand in horror of debt as much as any supporter of the Board. Every conceivable plan for bringing down expenses has been proposed and discussed. Many have been tried. The general conclusion reached was that our field is larger than our constituency are supporting. Therefore, while we cannot, without being recreant to our trust, drop a work that has been well started, we may pass some fields over to other evangelical mission boards to care for.

This endeavor began several years ago in negotiations with the London Missionary Society to take under their care all of the Gilbert Islands. They had the southern half of the group while we held the rest. That society being in the same financial condition as ourselves was unable to accept the offer.

We then negotiated with the Liebenzell Mission in Germany, which, in conjunction with the German Young People's Society of Christian Endeavor, undertook to take over our work in the Caroline and Marshall Islands, all under the German flag. They have already taken charge of the work in Ponape, a part of that in Ruk, and contemplate in time assuming full charge of the Marshall work.

The special fund for opening and carrying on the work in Guam having been exhausted, there have already been negotiations with Bishop Brent

and the Episcopal Board to assume full charge and control there.

Soon after the massacres in Turkey in 1895–96 there were so many demands made upon the missionaries in Turkey that we were wholly unable to meet, that German co-laborers were welcomed. These have increased, and now sections of the Eastern Turkey Mission have been assigned to them from our own hitherto occupied territory, and they are paralleling our work. Most unfortunately in a few places, as in Van and Harpoot, they are not working in close co-operation with our missionaries, and there is doubt, in some quarters at least, as to whether the cause of Christ has not been injured by this move.

In North China, sanctified with the sacred blood of the martyrs and hallowed by mighty sacrifices, the committee has found itself unable to bring the two missions even to the strength they had in 1900. After long and most painful deliberations, both in Boston and in China, it was finally decided to offer one of the important stations in which some two million Chinese dwell, a station destined to become more important in the near future, over to some other evangelical board, if one can be found to assume the responsibility. Negotiations to that end are now in progress.

To come back nearer home: there has been much discussion over Spain, that country toward which we Americans ought to be especially fraternal, and to whom we indeed owe much. It has been decided to pass all of our work in that country, except the girls' school in Madrid, over to any evangelical mission board that will undertake to care for its needs.

If all of these plans had succeeded according to our fondest hopes, how much would have been saved to the Board? It is impossible to state the amount with accuracy, but not more than $39,000. In the hope of saving in our expenditures about four per cent of our total receipts we have turned our thoughts and plans for conquest and victory into ignominious retreat. In the very effort to save this mere pittance we have thrown consternation among the native Christians by giving them to understand that we, having brought them out of paganism, are now planning to abandon them to their fate while they are still too weak to face the perils of their situation unaided, and when they recoil from turning to strangers for spiritual succor after those whom they regard as their parents in Christ have cast them off.

At the same time we have given to the missionaries the paralyzing impression that we are beating a retreat. They have become somewhat accustomed to the suggestion that they must not enter upon new work; but even that, however disheartening, is far different from withdrawing from work already well started. It is not too much to say that such a step has cut the nerve of the enthusiasm of many, and made them wonder whether they were fighting the battles of the Lord or retreating under the leadership of men without courage.

Other mission boards have forged ahead during the past few years, entering upon new territory, increasing the missionary forces, erecting new buildings, and presenting all the signs of prosperity and progress. It is no wonder that many of our missionaries, as well as the native Christians, have wondered if the American Board has, after three-quarters of a century and more of magnificent advance, begun to desert the field.

This campaign upon which we are entering is intended to call a halt upon the policy of retreat everywhere. If the plan succeeds, as we are sure it will, and the Apportionment Plan is put into early and full operation, we will be able to send word to the front that once more they may sing,

> "Onward, Christian soldier, marching as to war,
> With the cross of Jesus going on before."

Has not the time arrived for the Congregational churches to begin once

more, at home and abroad, to advance? No campaign has ever succeeded in which the leaders were content to mark time, and heroes have not been made or victories won by retreat.

The conflict is on now in the hither and the farther East, but it calls fo a policy of faith, courage, sacrifice, and progress. We must forget how to order a retreat and practice only upon the bugle call for advance. Such faith will beget faith; such courage and sacrifice will command victory.

Immediate opportunity to help is afforded in the Joint Missionary Campaign now under way throughout the country. Whether we advance or continue to retreat will depend directly upon the response to this general denominational movement.

FIELD NOTES

The Care of the Churches

(Zulu Field)

Rearrangements due to furloughs led Mr. Ransom to spend last year in a new line of work for him, touring among the churches. His detailed report makes clear how difficult and exhausting is this work of shepherding. Church quarrels, lapses of character even on the part of pastors and church officers, the disrupting influences of evil-minded men, the drag of heathen surroundings, bitter disappointing of hopes, and the spectacle of poverty and depression, which in many places have followed the recent rebellion against the government, are some of the burdens of the touring missionary. But the report contains, also, heartening evidence of the real and living power of the gospel; stories of reformed character, of a renewed spirit in churches and in individual lives, of generous gifts and sacrificial labors in the native support of the churches.

The death of one white-haired, faithful deacon is recorded with the note that when he was born Natal was all heathen, and when he died there were over five thousand communicants in our mission alone, and nearly five thousand scholars in the day and boarding schools. The help of some native preachers who accompanied Mr. Ransom is gratefully recognized, particularly that of Daniel Zama. At Umsunduze, for example, he conducted an after-meeting, following Mr. Ransom's sermon, with such wisdom and fervor as to bring about a real revival season. More than fifty crowded to the front and prayed and confessed their sins and reconsecrated themselves to God. Zama dealt personally with ten young men at the back of the room, some of whom were hard characters; they came forward, prayed, confessed, gave themselves to Christ, and have held true to their new Master. The breach in the church over the matter of the pastor was healed, and without a dissenting vote the former pastor was recalled.

At several other places, notably at Mapumulo, a marked awakening attended the visit. At this place in two weeks over fifty accepted Christ, and the work was continuing, extending to the larger outstations. A busy Sunday was spent at Emfule, where seven were accepted for church membership, some of them with checkered histories, the story of whose conversion and religious experience it is thrilling to read.

One of the joyous items in the report is the improved condition of Esidumbini. The year before, after the rebellion, all was so dark; homes everywhere burned, locusts raging in a circle with a radius of about ten miles, poverty abounding, the mission house and premises forlorn. The change was like magic; the mission property revived, the church restored, the school furnished with new desks from America, and filled with well-dressed, happy children, the people rejoicing in their new missionaries. No wonder when called upon to speak Mr. Ransom "had

A CLASS ROOM IN FOOCHOW COLLEGE

Professor Ding and his students

to draw from the shepherd's fountain, 'My cup runneth over.'"

What One College Is Doing

(Foochow Field)

The registrar of Foochow College reports as follows: —

"There have been sixty-six graduates of the college since 1894. Of these thirty-four were graduated from the Chinese Department and thirty-two from the English. Thirty-two are actively engaged in Christian work, eleven as preachers and twenty-one as teachers. Five are in the Theological Seminary and three are Christian doctors. Eight are in the post office, two as inspectors and others as heads of postal stations; seven are in the customs, all in charge of stations. One is a druggist, one an interpreter, and two are continuing their studies in the United States at Oberlin and Cornell. Four are teachers in government schools and three have died. Of the sixty-six only four had made no confession of faith in Christ at the time of graduation. One of the four made public confession of faith a few weeks ago. Of the forty-eight non-graduates who left during the last year of their course twelve are directly engaged in Christian work, five as preachers and four as teachers and three in other Christian activities.

"The following provinces and countries were represented by the students of 1907: Fukien, Hunan, Ang-hui, Kiangsu, Chehkiang, Canton, Japan, Kurile Islands. The graduates are found in the following provinces and countries: Fukien, Kiangsu, Hupeh, Szechuan, Canton, Yunnan, Selangor, Sarawak, and the United States."

Sick and an Hungered

(Western Turkey Field)

Dr. Hoover, of Marsovan, writes that this winter the suffering in the city is worse than for many a year, and it is so throughout the country. The hospital force are distributing milk and clothing to the sick so far as they can, and doing much free medical work. At a morning clinic a poor woman

came in with a boy of about six years, poor, anæmic, and hollow-eyed, looking as though he had not seen a decent meal for months. Upon questioning a woman who works among poor patients it appeared that there were four children in the family; the husband had deserted them and gone off to a neighboring city, leaving the mother in desperate straits. Such cases of distress could be multiplied to almost any extent.

New College Building
(Madura Field)

On this page appear pictures of the new building of the American College at Madura, the laying of whose corner stone by the governor of Madras, in November, 1906, was reported in the *Missionary Herald* of February, 1907.

When one considers the primitive methods of construction as shown in one of the pictures, it does not seem strange that some time must elapse between the laying of the foundation and the occupation of the building. Mr. Herrick, who sends the pictures, says that it is due to the employment of an architect and a European contractor that the building is so good-looking. The buffalo in the foreground, he adds, is indicative of the lack of a fence, which lack, like that of many other good things, is due to the insufficient funds with which all mission work has to be done. The building whose corner shows beyond that of the college is a part of the hostel or dormitory.

AMERICAN COLLEGE, MADURA
In the making

AMERICAN COLLEGE, MADURA
Nearly ready

Politics and Religion around Aintab
(Central Turkey Field)

Mr. Goodsell reports political prospects as good so far as they can be foreseen. Everything depends upon the continued good sense and firm hand of the reform party. In the region of Aintab the Armenian revolutionists are shortsighted enough to be agitating for separation from Turkey, or at any rate for decentralization. A few undisciplined spirits are giving considerable trouble in the college.

The fight of the future as regards the Armenian

ON THE MELUR ITINERACY

A lunch by the roadside

young men, and perhaps the Turks, is not between Protestantism and Gregorianism, nor between Islam and Christianity, but between irreligion, or antireligion, and religion. The misleading influence of anarchistic and atheistic revolutionary leaders is making itself felt in the region. The religious views of the Young Turks are not reassuring, but the door has been opened, light is being let in, and it is good to realize that we no longer have to fight in the dark.

Dr. Shepard and Mr. Goodsell have just attended a remarkable banquet, given by the mayor of the city and his council in honor of the emissaries of the reform party who were spending two weeks in Aintab. Moslems and Christians sat at two long tables richly decorated and laden with Turkish foods. The outstanding feature of it all was the magnificent attempt to express real brotherhood. In the speeches and in private talk there was a new spirit of kinship, a new vision of a united country. The absence of leading Gregorians was an unpleasant reminder of the tendency of the greater part of the Gregorian population to follow the minority wing of the Armenian revolutionary party, whose program has been indicated above.

The Moslems acknowledge and receive the Protestants as genuine friends. They still look askance at the mass of the Gregorian people. It is hoped that the course of events will be rapid enough to show the Gregorians the folly of their conduct before it is too late.

Tourists Who See the Country

(*Madura Field*)

In his report of work for 1908 at Melur station in the Madura district, Mr. Holton reports an exceptional amount of touring, or itineracy, as it is called when the emphasis is laid upon the work for non-Christians. Seven such itineracies were made during 1908, the unusually large number being possible because of help, not only from theological seminary teachers and pupils, but in some cases from pastors, agents, and church members working on their own initiative. The help of Dr. Parker and her medical assistants was especially valuable, as, in addition to the treating of 772 patients, their presence served to attract and hold

many hundreds more of nearers than could have been gathered into a simple preaching service. One of the most encouraging signs of the progress of the work which these itineracies reveal is the greatly increased friendliness being shown to the missionaries. Next year even better attention and larger sales of literature are anticipated.

Such itineracies generally last over a week, and require two carts to carry two tents and cooking outfits, sleeping mats and luggage of four to eight preachers, a box of books and tracts, the magic lantern outfit, the office box for records, correspondence, and study, and the invaluable case of medicine. Mr. Holton makes special mention of the assistance in these journeys of a second-hand motor cycle and trailer of the best English make. The motor, he says, has robbed the long journeys of their fatigue from heavy roads and high winds. In the three months of its use it had carried him nearly a thousand miles.

(*Marathi Field*)

Mr. Hazen, of Sholapur, reports a tour of similar character as part of the evangelistic campaign being carried on by Mr. Bissell, who has been deputed for this kind of work by the mission. After a Saturday and Sunday in Sholapur City the party set out upon a ten days' itineracy in various parts of the Sholapur district.

Among the incidents recorded are several which show that persecution for religion's sake is not yet a thing of the past. In one village the preacher's house had been burned, and when he had gathered materials to build again they were burned. The house to which he retreated caught fire, so that people came to be afraid to give him shelter. No trace of the incendiaries could be found, and the ignorant people were easily led to believe it was the work of magic. Moreover, when the Christians there applied for grants of fields from the government they were denied them, as they believed, through the influence of their enemies. Yet in that village was held one of the largest gatherings in the whole tour.

In the Nizam territory, in the northwest part of the district, four or five of the Christians in one village had been arrested by the police on the charge of complicity in a recent *dacoity*, or murder. They were imprisoned about a month, and beaten almost daily to make them confess the crime. This was the work of an enemy who urged on the police. They were then released with nothing proved, but the incident shows how easily these people are maltreated.

Yet in spite of persecution people cannot be kept from becoming Christians in that region. At this very village, for example, nine adults were baptized, and others were coming for baptism. When people take Christ as their *guru*, with the almost certain prospect of suffering persecution for it, there seems little doubt of their sincerity. If this work grows thus with so few workers, what would it be if it could be properly manned? At present there are only two paid agents in the whole region. So the gospel work is going on in this country in spite of reductions in appropriations. The people are not all becoming saints, but the missionaries thank God for some of them who are on the way to sainthood.

LETTERS FROM THE MISSIONS

WESTERN TURKEY MISSION

WHEREOF WE ARE GLAD

Rev. James L. Fowle, writing from Cesarea at the opening of the year, recounts occasions for rejoicing in that mission field in the following strain: —

"A recent letter from Angora has made us very glad. As some of you know, this city was the capital of ancient Galatia and there are still many Jews there. As everywhere, they have been almost impervious to gospel influences. But our wise, earnest pastor there has gained a foothold among them through personal kindness and neighborliness. They are purchasing copies of the Scriptures in Hebrew and even using them as text-books in their schools. The 'fruitage' is small as yet, but there is hope. Pray for them.

"But our greatest joy there is that the hearts and homes of Catholics are opening wide to the Word of God. I have been told that, in proportion to the population, priests and nuns are more numerous in Angora than in any city in the world. I am sorry to add that immorality in its worst form is very rampant. So great an evil had it become that recently the church authorities have forbidden the priests from entering any house except by express invitation of its responsible head. Recently, when a priest called at a house, the lady, who opened the door herself, did not invite him in. 'But I came to give you spiritual instruction,' he said. She replied, 'I have just bought a copy of the Gospels and I can get all the spiritual instruction I need from that.' He did not get in. The American Bible Society (Levant Agency) has recently sent a new colporter there, and he is making large sales, especially among the Catholics.

"In Angora, as in very many towns and villages, they have opened evening schools for young men who want to learn Turkish, English, or the rudiments of some of the sciences. These schools are supplying a great need.

"All the country is being deeply moved by appeals for aid for the famine-stricken Armenians east of us, and many are making great sacrifices to aid them. At Denek Madeni the Armenians, Gregorian and Protestant, have just sent nearly $500. That would be equal to $2,500 to $3,000 in America. Even from the pupils in our schools we hear of responses to this appeal. Surely such 'fruitage' as this may give us great joy."

EASTERN TURKEY MISSION

SPIRITUAL EFFECTS OF THE NEW REGIME

No recent letter from any of the fields in Turkey but what is colored more or less by the new environment in which mission work there has now to be carried on. The following, from Rev. George P. Knapp, of Harpoot, dated December 2, is a good sample: —

A Worker's Conference

"Yesterday three of us, Dr. Barnum, Mr. Carey, and myself, attended a conference of our workers at Mezereh. Invitations had been sent out to our workers in the near villages, including Ichme, to come for a season of prayer and discussion as to the needs of the day. Some eight or ten places were represented, and we had a profitable time together. The general topic of discussion was what effect the new *régime* and the spirit of liberty were having on the spiritual life of the churches. The feeling of the majority seemed to be that for the present, at least, people were so occupied with thoughts of freedom and politics that the spiritual work was being injured. We have no doubt, however, that this is but a temporary phase, and that in course of time this new *régime* will give a new impetus to our evangelistic work. Some of the people in Mezereh

THE AMERICAN CONSULATE, MEZEREH

Mezereh is the village on the plain below Harpoot, where, as easier of access, is the seat of government for the vilayet

had also on their own initiative sent invitations to some of the nearer villages, asking the preachers and teachers to come together for a conference where the evangelistic work could be discussed and where new inspiration for work could be obtained. That meeting was to have been held in the evening. It was quite a coincidence that both our invitations and theirs should have been issued for the same day and practically for the same purpose."

WEST CENTRAL AFRICAN MISSION

HAIL TO THE CHIEF

The release of Chief Kanjundu from his false imprisonment at Benguella and his speech to his people on his return reviewing his prison experiences were related in last month's *Herald*. A letter from Rev. W. T. Currie, of Chisamba, who reached Chiyuka a little after the arrival of Kanjundu, describes the ovation which attended the homecoming of the chief: —

The Entry of Triumph

"The crowd which had assembled to welcome the chief had dispersed, but on each side of the broad road leading to his adobe house there were poles festooned with vines of the beautiful, wild asparagus-like creeper. From the tops of two had been spread a white streamer bearing these words (I give them in English), 'We rejoice today and give praise to God. Greetings to Chief Kanjundu and W. T. Currie.' On either side of the road were poles with white flags, and all around the entrance to the chief's compound were twined those beautiful, delicate, green vines and bunting. The idea was due entirely to the young men of Chiyuka, and what they had seen at Benguella at the time of the visit of the late crown prince of Portugal, together with their knowledge of the emblem of peace, the white flag. Our young men who had accompanied the chief told me that the people came out to meet him shouting, clapping their hands, and singing; some rubbed earth over themselves, a custom of the interior; others threw themselves on the ground in real Ganguella fashion, and old women danced and sang his praises. They seized the hammock and carried it along slowly amid great rejoicing, until they came to the arch. There they stood, so that the chief might read the motto, and sang two hymns of thanksgiving. Then the procession moved on, singing, to the gate, where the rejoicing was almost delirious.

The Social Festivities

"During the next day a number of people came from different districts, and could not easily be restrained from firing their salutes. The chief referred the question to me as to whether they should be allowed to fire their guns. I said: 'Let them blow away their powder! Every one rejoicing must show his feelings in some way; this is their way, and they mean no harm to any one and are going to hurt nobody.' However, the chief, in conference with me, had sent during the morning two of the church elders formally to tell the white man who had made the

charges against him, and whose house is in full view of the Ombala, that he, Kanjundu, had returned to his home and that he proposed to come and pay him a friendly visit in the evening, for he wished to live in peace with all men. The white trader received them graciously, and said he would be pleased to receive a visit from the chief after he had rested, and he would then be able to return a visit to the Ombala.

"A number of animals were slaughtered and given to the chief by his people. This flesh was divided, and a hindquarter of beef was sent to the missionaries at Chisamba.

The Religious Services

"Sunday was a great day. An early morning prayer meeting was held. This was followed by a largely attended meeting of Christian Endeavor boys. The preaching service, conducted by myself, began about ten o'clock. After the sermon thirty candidates for baptism were publicly admitted to the classes for such. It was an encouraging sight to see these disciples, comprising youth and old age, standing up in various parts of the building and thus declaring their desire to follow Christ. Then the chief gave an address declaring how God had cared for him during his long imprisonment and for the young people who had dwelt at the coast so as to be near and help him, and called upon three of them, mere boys, to stand up. They had been greatly tempted, but had lived clean lives and stood firmly by their principles. Then followed a woman, mother of several children, who had come recently from the Sakanjimba district to live in Chiyuka, who delivered up her fetishes, by the means of which she had deceived many and had made large (for her) sums of money. But the truth of God's Word had reached her heart, and she could no longer either serve them or retain them, so she gave them to be burned. The doorkeepers told me that they had counted 915 people going out, and those who could not gain admission and stood at the windows and doors made the congregation to 1,049.

"In the afternoon groups of the young men went to districts round about to tell the words of life, while sixty catechumens met in the school for their lesson. A heavy storm broke out later, but that did not prevent us having an inspiring and helpful prayer meeting in the evening.

"Next morning, after attending to some sick ones and holding a council with the chief, elders of the church in this district, and school-teachers, I went to see the kindergarten. There were sixty-eight little tots going through their exercises in a most orderly and interesting way under the direction of three young boys. One of these boys is a deaf and dumb son of Kanjundu; the leader is a son of Chinguangua, chief of Kanatula, and was in training at our main station last year. After this I started home on my ox steed, feeling that if missionaries have trials they also have triumphs; if sorrows, they are not without keen joys. Praise God! His work in this field marches steadily and quietly on."

NORTH CHINA MISSION

A NEIGHBORHOOD PRAYER MEETING IN CHINA

Rev. A. W. Staub, who has been only a few months in China and is still applying his best energies to study of the language, writes from Tung-chou an account of a country trip with Mr. Wilder, in which he had opportunity to observe what is done in a real mission parish: —

"The other day I went with Mr. Wilder, the man who has charge of the evangelistic work of this station, to conduct a prayer meeting in the east suburb. There is a small group of Christians over there who come regularly to church, but it is too far for them to come to the midweek prayer meeting, so that Mr. Wilder always goes to them. We went early enough to make calls on the way.

A TUNG-CHOU WORKSHOP

Deacon Li and his staff of carpenters

"Tung-chou is the military headquarters for this province, and there are about ten thousand soldiers stationed here. Some of them are Christians, and many of them come to our hospital for treatment. We had planned to call on two of the colonels who are in command. Mr. Wilder said that he had three objects in view: first, to thank Colonel Ma for the contribution of $200 which he and a number of the other military leaders had just made to the Tung-chou church; then to express his sorrow over the recent deaths in the imperial household; and finally to introduce me, as the Chinese officials like to meet the new foreigners as soon as they arrive.

A Call at a Yamen

We entered the yamen and were escorted through three large inner courts, until we were met at the door of the reception room by the colonel. After being introduced with some ceremony I was shown into the guest room. At once I was asked my name, age, and birthplace; then a servant handed me two cigarettes and a box of matches. I had been coached that it was proper to say, 'I am not able to smoke.' The conversation was carried on very informally by Mr. Wilder, so that I had a good chance to look around for my own edification. The room contained the customary Chinese furniture, consisting of a reclining bench, chairs, a serving table, stove, etc., and all sorts of fussy little knick-knacks. There were enough foreign clocks to start up a jewelry shop, and there were other things foreign — lamps, dishes, pipes, pictures, and writing materials. Hot, scented towels were given to us by the servants with which to wipe our faces and hands before drinking tea. Then appeared some of the Chinese 'sweets' for which I have already learned to look as soon as I enter a Chinese dwelling. These happened to be delicious dried cherries, honey, dates, and peanuts.

"As we left the colonel escorted us out to the road. He seldom goes beyond the first court with his guests, but this exception was due to the fact that we had 'come from so far to see him.' He was very courteous about asking us to come again, and advertised openly his friendliness before the crowd of soldiers who had gathered around. Then we walked down the road briskly, as the time for our meeting was drawing near. We had to pass the yamens of two other colonels, and as we did so both of them came rushing out, saying, 'Why do you go right past our doors without coming in?' We told them that we were going to a prayer meeting and that we would come another time. 'What is a prayer meeting and what do you do?' Mr. Wilder had a chance to describe one, and then they wanted to know who I was, my age, and my native birthplace. Would Mr. Wilder bring me to call on them? He said that he would.

A Meeting in a Shop

"The place in which our meeting was to be held was a workshop, with one central room and a smaller one leading off along the court. It contained nothing but benches and an ever present tea table. In a few moments the company assembled; just twelve men, every one of whom had put in a good day's work at some trade. It was a simple and humble scene. My mind would dwell upon the pictures formulated in youthful days of Christ teaching his twelve apostles. These men were reading through the New Testament and had already reached Romans. The interest was intense as Mr. Wilder expounded. Suddenly we heard a carriage driving up to the door, and in a second one of the colonels walked right in and seated himself in the midst of the group. He had followed us to the workshop to find out for himself what this prayer meeting was, evidently not fully satisfied with Mr. Wilder's description. He listened most reverently, and even removed his cap when he noticed that we foreigners had removed ours. I watched him all through the meeting. His face was a study, with an element of deep pathos in it. Here was a man who was looking for something. He had come to our meeting out of curiosity, and yet he was open-minded.

"Mr. Wilder must have felt very happy as he realized that he had something to give him; and all of us who are in China rejoice and take courage as we realize that a whole nation is seeking this same thing and that we have been sent to supply the need."

SHANSI MISSION

THE REVIVAL AT TAI-KU

A Field Note in the January *Herald* conveyed the good news of a religious awakening in Shansi in connection with the preaching of Mr. Goforth and other missionaries. The fire has spread from Pingyao, where the meetings began, and from Tai-yuan-fu, the capital of Shansi, to stations of our own Board.

Rev. Paul L. Corbin writes from Tai-ku of the way the blessing came to that city. Mr. Kung, who is mentioned, will be remembered as one of the Chinese students who spoke at the Haystack Centennial Meeting in Williamstown, and the story of whose sacrifices for his Christian faith, both in Boxer days in China and in his effort to secure education in America, makes a dramatic chapter in missionary history: —

A Missionary Evangelist

"'And some, evangelists.' The church in North China has found a man who is evidently called of God to do the work of an evangelist. He is the Rev. Jonathan Goforth, of the Canadian Presbyterian Mission in Honan province. Mr. Goforth came out to China in 1888. He was a pioneer in the district which his mission occupied in Honan. His early training and missionary experience fitted him for the work which he has

now evidently been called of God to do. In the words of the Rev. James Webster, of Manchuria, 'he has shown a breadth of vision and a sympathetic appreciation of the Christian faith, an

THE TAI-KU MISSIONARIES

Mr. Kung is leaning against the post; Mr. Corbin is at his right; Dr. Hemingway at his left

apostolic appreciation of the real missionary problem in China, which, together with great and good common sense, knowledge of the Chinese language, literature, and people, simple faith, and apostolic zeal, place Mr. Goforth in the front rank of Presbyterian missionaries in the empire of China.'

"I am glad to report that our own churches have shared the blessing that has come to the province, especially the church here in Tai-ku. Nine men and two women, members of the Tai-ku church, attended the first meeting of the series at Pingyao, thirty miles southwest of Tai-ku. All were greatly blessed, though several, it must be confessed, went with small expectation of blessing. Three members of the Fencho-fu church attended the Pingyao meeting. A month later at Tai-yuan-fu, thirty-five miles north of Tai-ku, thirty members and probationers of the Tai-ku church, including one woman, were present at the meeting. The most of them received great help and blessing. Best of all, they came back with the determination to pass the blessing on to those who had stayed at home.

A Chinese Leader

"When we missionaries met for our little English service on Sunday afternoon, October 25, our hearts were greatly stirred as letters were read describing the scenes of power at Tai-yuan-fu. All prayed fervently that a similar blessing might come to us. In a few days I had to leave for a business visit to Tientsin, but before leaving I asked Mr. H. H. Kung to consider taking the lead in any meetings that might be held. After our visit in Tientsin we heard in Peking, on the way homeward, that special meetings were to begin that very evening. Imagine our joy when upon reaching home we found a vigorous revival in progress and the whole church deeply stirred. Committees had been appointed, leaders and themes carefully chosen, and the church members from the outstations invited in. For the first meeting or two there was no unusual manifestation. Then a well-known banker and business man in the city, who had evidently been under conviction of sin since the meeting in Pingyao, made a heartbroken confession of sin. From that moment the Spirit swept through the meetings. Old church members and young students, teachers and missionaries, confessed their sins in deepest penitence. Pride and self-esteem were completely broken down. Our church had never seen or heard of anything like this work of the Spirit. Mr. Kung developed great tact and ability in the leadership of the meetings, and he threw himself into the work with all his heart and soul, scarcely taking time to eat or sleep during the five days.

Using the New Force

"No time was lost in gathering practical results from these meetings. Toward the close of the series a consecration meeting was held, at which nearly one hundred persons made definite promises of various sorts. Several

of the strongest young men in the academy pledged their lives to service of the church in preaching or teaching. Many Christians renewed their vows to read the Bible and pray daily. Practically the whole congregation rose in pledging Sabbath observance.

"A business meeting of the church was called at once. Since 1900 the Tai-ku church had been practically without organization. At this meeting a board of trustees and four deacons were elected. The deacons are to be consecrated in a special service on Christmas Day. A church cabinet was organized, including the officers of the church and the preachers and teachers. This cabinet meets monthly. Two meetings have already been held, and the work and problems of the church have been attacked with vigor. Other actions were taken which promise much for the welfare of the work in this station.

"It is hardly necessary to say that all our hearts are filled with joy at the outcome of these meetings. Perhaps it is too early to judge of the permanency of the results, but we feel sure we can never fall back into just the same lethargy that prevailed before. A new era has dawned for the church in Shansi. The fields that were sown with the blood of the martyrs in 1900 have at last begun to bear their precious harvest.

"One Thing I Know"

"It would be easy to criticise the methods of these meetings if one had not seen for himself. There was certainly emotion, and in great abundance. But when a young man comes into my study and hands me a sum of money he had obtained by falsifying his accounts, I cannot help feeling that the emotion with which he confessed that sin was nearly genuine. Nor is this an isolated case. The desire to make restitution, to patch up old quar-

SOME OF THE SHANSI "PARISH"

A typical station crowd

rels, and to make reparation for damages inflicted was one of the strongest evidences of the thoroughness of the movement. These are Oriental minds, of a type different from our own. Nor must these Christians be compared with those of this twentieth century in Europe and America; rather are they to be likened to the first century Christians of Paul's time. Those of us who have been in closest touch with all this movement do not dare to criticise; we would be the first to say,

> "'This is the Lord's doing;
> It is marvelous in our eyes.'"

THE WIDE FIELD

CHINA

THE GROWTH OF THE CHINA INLAND MISSION

The 1908 illustrated report of the China Inland Mission can justly rejoice in the growth of the force and work in China. The mission has now 900 missionaries (including wives), nearly a quarter of the total missionary force in China, located at 206 central stations. During the last year 2,804 Chinese were added to the churches connected with the mission. This is the largest ingathering for one year, with the exception of 1906, when about fifteen aborigines were baptized in Kneichow. It is especially interesting to note the more rapid progress which has been made since the Boxer crisis. Since 1900 the China Inland Mission has baptized about fifteen thousand persons, as against 13,000 in all the preceding thirty years.

METHODS OF FAMINE RELIEF

In Marshall Broomhall's new book, "Present Day Conditions in China" (Revell), a chapter is given to an account of how the missionaries spent the money given last year in behalf of the famine sufferers of the provinces of Kiangsu, Anhwei, and Honan. The methods adopted by the workers were those of giving food rather than money and of employing labor to prevent pauperism, as well as to accomplish needed work. Thousands were employed; for example, as those at Antung, in draining and filling temple swamps, drawing off the large pools of water bottled up within the city limits, building streets and highways, widening and deepening river beds, building stone block locks for the canals; also in bridge building, tree planting, general carpentering, and the like. As Mr. Burgess, a China Inland Mission missionary, writes, it was "men, miles, and mud." But the price paid by these missionaries in famine relief was more than money or hand labor; it was life for life. Four brave workers laid down their lives in their toil for the perishing Chinese brother. They would be the last, however, we believe, to say it did not pay. They all "died right mightily."

THE MOHAMMEDAN WORLD

In view of the fact that many causes are tending to awaken new interest in Islam, and inasmuch as the Moslem world is the special subject of mission study all over the land this winter, the recent conference of mission boards in New York decided to propose a special Week of Prayer for the Mohammedan world from February 21 to 28. This issue of the *Herald* appears too late to promote special observance of the week by public services, but at least in regular meetings of the churches and in home and private devotions this appeal to remember the Moslem field will be accepted and followed by many who are now especially interested therein. The suggested topics for this Week of Prayer are appended, as not only stimulating directness of petition, but as welcome information also concerning

the scope of the work now being done or calling for undertaking: —

Suggested Topics for United Intercession

1. For the unoccupied Mohammedan lands, that Christian missions may find an entrance and that the Word of God especially may have free course and be glorified.

2. That the new era in Turkey may prove not only a dawn of liberty, but the beginning of a reign of righteousness, and that the marvelous opportunities for proclaiming the gospel may be adequately met by press, schools, colleges, and preaching.

3. For Persia, that political changes may be to the furtherance of the gospel, and that the awakened interest in Western thought may be followed by the acceptance of Christianity on the part of many; also that the hindrances to the free circulation of the Scriptures may be removed.

4. For Morocco and North Africa, that the work of the missionaries may be extended into the interior of the Barbary States, and that the Soudan may be occupied and the Moslem peril met.

5. That in Egypt the peril of a Christless civilization may be met by the Christian press and Christian education and an outpouring of God's Spirit on all native Christians.

6. That the new railways in Arabia may become through God's providence highways of the gospel; that the interior and the unoccupied provinces on the south and west may be occupied by organized missionary effort, and that the Cradle of Islam may be won for Christ.

7. For India and its 62,000,000 Mohammedans, that the missionary effort carried on among them may be extended, and that fanaticism may be overcome by the presentation of the gospel and the work of medical missions.

8. For the 30,000,000 Mohammedans in China, that some society may be led to undertake work for them speedily.

9. For the Mohammedans in Malaysia and for the native church gathered from among Moslems, that it may be a real missionary church; that those parts of Malaysia threatened by Islam may be evangelized in time to avert the Moslem peril.

10. For all the missionaries, native and foreign, laboring among Moslems, and for Moslem converts.

11. That the awakened interest in the Mohammedan world on the part of so many in the churches at home may lead to the consecration of life for service on the Moslem field.

12. That the preparations for the Lucknow Conference of missionaries, which is to meet in 1911 to study the needs and opportunities in the Moslem world, may be thorough and effectual.

SOUTH AMERICA

ADVANCE IN LATIN AMERICA

World-Wide Missions of the American Methodist Episcopal Church gives in its December issue a survey of the various fields in which the missionary activities of that church are carried on. Most of them are in countries where our American Board missionaries have a share in the work. Some of them, however, are in lands where the American Board is not represented. One of these is South America, whose states are bound up in a bundle of international life with our own country by other bands beside the Monroe doctrine. Sec. H. C. Stuntz writes of it thus: —

"Few North Americans realize the astounding progress which is being made in railway extension, agricultural developments, and systematic plans for the extension of the benefits of common school education throughout nearly all of South America. Over $40,000,000 of European capital have been expended upon railway construction in Argentina alone within the last twelve years. Immigration from Southern and Central Europe is pouring hundreds of thousands through the

ports of Rio de Janeiro and Buenos Ayres. The immigration statistics of South America for 1908 show sixty-seven per cent as large a number of foreigners coming to South America as passed through all our Atlantic ports. Republic after republic has thrown off the incubus of Romish intolerance and enacted laws granting equal protection to all faiths. And while magistrates, who have long been accustomed to punish heretics, will not readily yield to the new order, yet every day will give larger and larger scope to these laws. South America is a hard field. Fanaticism has so firm a grip and ignorance is so universal that Protestantism makes headway slowly. Our schools have been full during the year, and the evangelistic yield of the efforts put forth has been normal. Much of the work in South America today is the work of the sapper and miner. Today he delves and packs away spiritual explosives in the hearts of the youth of the land and in the minds of thousands of inquiring adults. Soon the time will come to fire the train, and then the world will hear and applaud the sacrifice and devotion which have held men and women uncomplainingly to hard tasks through long years.

"In Peru and Ecuador we are face to face with large opportunities among the most influential classes, and can but meagerly improve upon them. The Trans-Andine Railway, which has been creeping slowly toward the fertile interior where lies the real Peru of fertility and beauty, of mines and forests and undreamed-of possibilities, has now reached Huancayo, 225 miles from the coast, and the real capital of Peru. There we should immediately entrench ourselves with property and at least two missionary leaders. From a point near that large city fifteen cities, with thousands of people in each one, can be seen from one point, and in not one of them is there a voice lifted up to tell the people that Jesus Christ can save any poor sinner who will come to him.

"In the Canal Zone the Spanish school has been carried forward during all the year by the one worker who has represented us there. The church and school building has been completed and occupied, and a new man sent to take charge of the work among the five or six thousand Americans who live and work on the canal, and to push definite Spanish-speaking missionary work among the people of the republic of Panama. The moral impress of the Americans who dig the canal will be left firmly stamped upon the civilization of the Panamanian people. No effort should be spared to keep the moral tone of our own people in the Canal Zone as high as possible. It is our plan to do all that lies in us to build a moral and spiritual bridge at the isthmus, over which the moral and social and political ideals which have made this nation great can pass to the needy younger nations to the south."

THE PORTFOLIO

A College Y. M. C. A. in Syria

Supplementing these compulsory religious exercises are the varied activities of the College Young Men's Christian Association. The pledge taken by members is given in these simplest terms: —

"In becoming a member of the Association, I do promise that, by the help of God, I will try to live the life of a child of God in the Spirit of Christ; that I will attend regularly the weekly meeting of the Association and one of the Association Bible classes; and that I will make it a special object of my prayers and endeavors to help my fellow-students, particularly through the advancement of the spiritual life among them."

Under this pledge many students of all the different Christian sects — Protestant, Greek Orthodox, Greek Catholic, Roman Catholic, Coptic, Gregorian,

etc., join the Association each year. In addition to them provision is made for Moslems, Jews, and Druses, who may join the society as "Fellowship Members." They assent to the following covenant: —

"In becoming a fellowship member of this Association, you desire to testify to the help you have received in your daily life from the teachings and life of Jesus, and you desire to associate yourself with those who are learning from him. You promise that you will attend regularly the weekly meeting of the Association, and one of the Association Bible classes, and that you will make it a special object of your prayers and endeavors to help your fellow-students, particularly through the advancement of the spiritual life among them."

From Annual Report of the Syrian Protestant College at Beirut for 1907–08.

Japan Needs Christianity

A student of the Christian religion ought to have certain reasons to justify his intention to devote his life to God's service, and I take it for granted that any one who wishes to be a missionary after his conversion has a belief in the future of Christianity among his people.

The first reason we suggest is that there is need for better things in the spiritual and moral life of my fellowmen, and Christianity alone can give these better things to them. It may be convenient to divide the people into (*a*) the non-religious and (*b*) the religious.

(*a*) Even non-religious people are nominally either Buddhists or Shintoists. Religions to them are the remains of past superstitions. Yet human nature demands a religion of some kind, and it is not surprising to see people of this type practice ridiculous rites in their necessities and tribulations, with low and selfish motives, toward various deities. These are but occasional outbursts of religious sentiments, and they could not themselves be called religious people.

To this class of non-religious people belong all ranks of society, especially among the educated and younger generations. All the young are taught ethics in the schools, and they do not receive any religious training at home. The predominance of this type in society within the next generation will be a natural result. The people will be more than ever seekers after wealth, power, and fame. The need of a new religion is really urgent, and has been felt by the people. Their present spiritual state does not satisfy them. The recent war produced quite a number of so-called prophets, who claimed that they had vision of God, and so forth. Any thoughtful Christian knows that this need can only be supplied by coming into the radiance of the Light of the world.

(*b*) The religious people, speaking as a whole, would receive not less blessing from Christianity — nay, rather greater blessing would be received by people who are the devotees of superstitions, to whatever religion they may be attached, whether to a gross form of Buddhism or to Shintoism, or to strange cults of mixed sorts. For their simple hearts are misdirected. Buddhism has lost its hold upon India where it originated, and it has no longer the influence in China that it once had; how would it be in Japan? If we can judge by recent history it does not seem to have enough spiritual and moral force in its system to become the regenerating power of the nation. Count Okuma said, "We need Christianity." We are not so conceited a nation as to think that we have everything perfect.

From a speech by Mr. Iwai, reported in "The Mission Field," London.

President Roosevelt on Missions in Turkey

Now in speaking tonight I wish to lay stress upon the missionary side of the general work in the foreign lands. America has for over a century done its share of missionary work. We who stay at home should as a matter of duty give cordial support to those who, in a spirit of devotion to all that is highest in human

nature, spend the best part of their lives in trying to carry civilization and Christianity into lands which have hitherto known little or nothing of either. The work is vast, and it is done under many and widely varied conditions. Personally, I have always been particularly interested, for instance, in the extraordinary work done by the American schools and colleges in the Turkish empire, both Turkey in Europe and Turkey in Asia; a work which has borne such wonderful fruit among the Bulgarians, among Syrian and Armenian Christians, and also among Mohammedans; and this, although among the Mohammedans there has been no effort to convert them, simply an effort to make them good citizens, to make them vie with their fellow-citizens who are Christians in showing those qualities which it should be the pride of every creed to develop. And the present movement to introduce far-reaching and genuine reforms, political and social, in Turkey, an effort with which we all keenly sympathize, is one in which these young Moslems, educated at the American schools and colleges, are especially fitted to take part.

From an address in the Metropolitan Memorial Methodist Episcopal Church, Washington, D. C., January 18, 1909.

A Lesson in Retrenchment from Ceylon

In 1837, with 187 free schools, containing 7,000 pupils, 150 students in the seminary, and ninety-eight girls in the school at Oodooville, and a rising tide of respect and influence all around, it seemed as though victory was organized. But that year brought a stunning blow. The failure of the funds from America in that time of pecuniary trouble compelled the mission to disband 170 schools, to dismiss more than five thousand children, including a part of the pupils in the two seminaries, to stop their building, curtail their printing, and cut down to the very quick. Their Sabbath congregations were nearly broken up, all their activities razed, their spirits discouraged, and their hearts almost broken. It was a time of woe. The heathen exulted. Native converts were discouraged and led astray. Educated and half-educated youth were snatched away from under the gospel, and often worse than lost to the cause. And though in the following year the home churches were startled into furnishing the funds once more, and the mission kept thanksgiving over the restoration, it may be doubted whether it has ever recovered its lost headway and its firm hold upon the country. The well-grown tree had been pulled up by the roots. May such havoc never be wrought again.

From Bartlett's "Sketches of the Missions of the American Board," published in 1872.

The Great and Serious Question

There was one great and serious question underlying the whole subject which made all questions of construction and of scope and of effect of the treaty itself; all questions as to whether the claims of Japan were well founded or not; all questions as to whether the resolution of the school board was valid or not seem temporary and unimportant. It was not a question of war with Japan. All the foolish talk about war was purely sensational and imaginative. There was never even friction between the two governments. The question was: What state of feeling would be created between the great body of the people of the United States and the great body of the people of Japan as a result of the treatment given to the Japanese in this country?

What was to be the effect upon that proud, sensitive, highly civilized people across the Pacific of the discourtesy, insult, imputations of inferiority, and abuse aimed at them in the columns of American newspapers and from the platforms of American public meetings? What would be the effect upon our own people of the responses that natural resentment for such treatment would elicit from the Japanese?

It is hard for democracy to learn the

responsibilities of its power; but the people now, not governments, make friendship or dislike, sympathy or discord, peace or war between nations. In this modern day, through the columns of the myriad press and messages flashing over countless wires, multitude calls to multitude across boundaries and oceans in courtesy or insult, in amity or in defiance. Foreign offices and ambassadors and ministers no longer keep or break the peace, but the conduct of each people toward every other. The people who permit themselves to treat the people of other countries with discourtesy and insult are surely sowing the wind to reap the whirlwind, for a world of sullen and revengeful hatred can never be a world of peace. Against such a feeling treaties are waste paper and diplomacy the empty routine of idle form. The great question is, . . . Are the people of the United States about to break friendship with the people of Japan?

From a speech by Hon. Elihu Root before the American Society of International Law.

THE BOOKSHELF

Things Korean. By Horace N. Allen, M.D., late Envoy Extraordinary and Minister Plenipotentiary of the United States to Korea. New York: F. H. Revell Co. Pp. 256. Price, $1.25 net.

A collection of very readable incidents from Dr. Allen's long and varied experience in Korea.

Daybreak in Turkey. By James L. Barton, D.D. Boston: Pilgrim Press. Illustrated. 8vo. Pp. 240. $1.50 net.

The appearance of this volume is most timely. Owing to the recent surprising events in Turkey, the attention of the Western world is concentrated in an unusual degree upon that empire. This book from the pen of a writer who was for several years a missionary in that country, and who is thoroughly familiar with its history and with the life and characteristics of its people, gives us in concise and attractive form the data for judging of the probable consequences of the recent revolution.

Its admirable sketch of the various races who inhabit the Ottoman empire and its history of the work of the American missionaries will serve to correct two misapprehensions which are too common, not only among the opponents of foreign missions, but also among some pretty well-informed American Christians. The first is one ascribed not long ago to an eminent American college president, that we are foolish in spending the money we send to Turkey in the impossible task of trying to convert Mohammedans. The second is that we had no business to send men to Turkey to disturb the Armenian and Greek churches, which are Christian churches. Dr. Barton here furnishes us the best brief history ever given of the labors of those able and statesmanlike missionaries who originally explored the field, and of their worthy successors who have conducted the missions in later years. He makes it clear that our Board has not expended money on hopeless tasks; that they have always shown the most exemplary Christian courtesy toward the old Gregorian and Greek churches, and that many of the officials of these churches now express their friendly appreciation of the help rendered to true Christianity by our representatives.

The influence of our missionaries in promoting industrial and educational development and a spirit of religious toleration and of political enlightenment is described with a moderation and with an array of facts that are most impressive to any one who considers the relation of these facts to the coming of the present "daybreak in Turkey." Secretary Barton has made us all his debtors by this excellent work. JAMES B. ANGELL.

ARRIVALS ABROAD

December 12, 1908. At Tientsin, China, Rev. and Mrs. Vinton P. Eastman.

December 30, 1908. At Sholapur, India, Misses Belle Nugent and Elizabeth Johnson.

BIRTH

December 12, 1908. At Erzroom, Turkey, a son to Dr. and Mrs. H. L. Underwood.

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Our missionaries now in this country on furlough are proving a most convenient and valuable force to depend upon in pushing the Joint Missionary Campaign. Dr. Jones, of India, was on hand for the opening meeting at St. Johnsbury, Vt., and continued through the meetings in Vermont and New Hampshire. He was followed by Dr. Bliss, of China, at the meetings in Maine. Later Mr. Gates, of India, and Drs. Greene and Cary, of Japan, take up the work in the New England District. Dr. Cary took part in the first meetings of the Middle District, and was soon followed by Dr. Jones. Later Dr. Greene is booked to speak in that district. The Central District will have Dr. Ussher and President Merrill, of Turkey, and probably Mr. Gates to assist at its meetings. In the Western District Messrs. Riggs and Baird, of Turkey, and Gray, of Micronesia, are upon the list of speakers, while Mr. Hinman, of China, and Dr. Atkinson, of Turkey, are to represent the Board in the Pacific District.

We are glad this month to give our readers the picture of Katherine Sarah Hoover with which to enrich the album of missionary children.

KATHERINE SARAH HOOVER

At nine months, and still growing up

DONATIONS RECEIVED IN JANUARY

NEW ENGLAND DISTRICT

Maine

Bangor, Hammond-st. Cong. ch., toward support Rev. T. T. Holway, 257.54; Central Cong. ch., 64.70; 1st Cong. ch., 19,	341 24	
Bar Harbor, Cong. ch.	85 15	
Bath, Central Cong. ch.	80 70	
Bucksport, Elm-st. Cong. ch., of which 10 from Mrs. Edward Buck,	28 05	
Calais, 1st Cong. ch.	39 85	
Camden, 1st Cong. ch.	25 00	
Kennebunk, Union Cong. ch.	22 00	
Portland, State-st. Cong. ch., of which 173.90 for work of Rev. R. A. Hume, 401.48; West Cong. ch., 10; John Wesley Castelluci, 120; F. B. Southworth, 41.88,	573 36	
South Portland, 1st Cong. ch.	10 00	
Westbrook, Cong. ch.	27 92	1,233 27

New Hampshire

Bennington, Cong. ch.	9 40	
Concord, West Cong. ch., 24.66; South Cong. ch., 5; East Cong. ch., 3.20,	32 86	
Durham, Cong. ch.	17 35	
Exeter, Phillips Cong. ch.	33 69	
Franconia, Cong. ch., for Ing-hok,	30 00	
Hanover, In memory of Mrs. C. O. Blaisdell,	10 00	
Hollis, Cong. ch.	14 31	
Jaffrey, Cong. ch.	2 50	
Lakeport, Friend,	6 00	
Lancaster, Cong. ch.	33 00	
Lebanon, Cong. ch.	11 00	
Manchester, 1st Cong. ch., 165.85; Franklin-st. Cong. ch., 67.50; A blind minister, 2,	235 35	
Merrimack, Cong. ch.	14 75	
Milford, 1st Cong. ch.	24 53	
Nashua, 1st Cong. ch.	114 00	588 74
Legacies.— Amherst, John H. Upham, by Charles H., Geo. F., and O. F. Upham, Ex'rs,	202 00	
Hanover, Andrew Moody, by J. K. Lord and C. P. Chase, Trustees, add'l,	50 00	
Mason, Persis S. Wilson, by Rev. G. F. Merriam, Ex'r, add'l,	300 86	552 86
		1,141 60

Vermont

Bradford, Cong. ch., toward support Dr. C. W. Young, 53 22
Brattleboro, Center Cong. ch. 95 46
Burlington, College-st. Cong. ch., toward support Dr. L. H. Beals, 584.58; 1st Cong. ch., toward support Rev. Wm. Hazen, 110, 694 58
Castleton, Henry P. Higley, 100 00
Chelsea, Cong. ch., toward support Dr. C. W. Young, 33 05
Coventry, Cong. ch., toward support Rev. R. Thomson, 43 50
Danby, Cong. ch., toward support Rev. E. A. Yarrow, 21 00
Enosburg Falls, 1st Cong. ch., Gentlemen's Foreign Miss. Asso. 18 55
Essex Junction, 1st Cong. ch. 10 50
Fair Haven, Welsh Cong. ch. 15 47
Irasburg, Cong. ch., toward support Rev. R. Thomson, 17 26
Jeffersonville, Cong. ch. 3 00
Ludlow, Cong. ch. 20 00
Middlebury, Cong. ch., 54.01; do., Current Topics class, 5, 59 01
Morrisville, Cong. ch. 26 05
Royalton, John Wild, 800 00
St. Johnsbury, North Cong. ch. 155 97
St. Johnsbury East, Cong. ch. 2 10
Saxton's River, Cong. ch. and Y. P. S. C. E. 25 00
Tyson, Cong. ch. 2 00
Vergennes, 1st Cong. ch. 5 00
Victory, Geo. A. Appleton, 15 00
West Brattleboro, Cong. ch. 6 45
West Fairlee, Cong. ch., toward support Dr. C. W. Young, 7 00
West Glover, Cong. ch., toward support Rev. R. Thomson, 4 00
West Rutland, Cong. ch., toward support Rev. E. A. Yarrow, 53 75
Windsor, Old South Cong. ch. 3 00—2,289 92

Massachusetts

Abington, 1st Cong. ch. 30 75
Adams, Cong. ch., toward support Rev. A. E. LeRoy, 300 00
Agawam, Cong. ch. 14 00
Amesbury, Union Cong. ch. 10 65
Amherst, 1st Cong. ch., of which 7 from a friend, toward support Rev. E. P. Holton, 282 33
Andover, South Cong. ch., 242.28; Rev. C. C. Torrey, 10, 252 28
Auburndale, Cong. ch. 100 00
Barre, Cong. ch. 34 45
Bedford, Cong. ch. 42 88
Berlin, Mrs. C. L. S. Eager, 10 00
Boston, Old South ch., 9,808.40; Mt. Vernon ch., 2,063 34; Central ch., 2,006.75; Eliot ch. (Roxbury), 286.85; 2d Cong. ch. (Dorchester), 72.64; Roslindale ch., 13.50; Mrs. Mary C. Leavitt, 5, 14,256 48
Cambridge, Pilgrim Cong. ch., 17.46; Rev. and Mrs. O. P. Emerson, 6, 23 46
Carlisle, Cong. ch. 13 25
Chatham, Cong. ch. 3 36
Chesterfield, Cong. ch. 15 00
Chicopee, 3d Cong. ch. 16 08
Cotuit, Cong. ch. 9 50
Dalton, Zenas Crane, 250; W. Murray Crane, 200, 450 00
Dennis, Union Cong. ch., for Pang-Chuang, 14 40
Dracut, 1st Cong. ch. 2 60
Dudley, 1st Cong. ch. 19 60
Easthampton, 1st Cong. ch. 15 14
Enfield, Mary C. Potter, 10 00
Everett, 1st Cong. ch. 43 12
Fairhaven, 1st Cong. ch. 20 00
Fall River, 1st Cong. ch., toward support Rev. E. H. Smith, 600 00
Foxboro, Bethany Cong. ch. 37 87
Gilbertville, Trin. Cong. ch. 66 56
Gloucester, Trin. Cong. ch. 138 72
Great Barrington, 1st Cong. ch. 282 85
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125 00
Hanson, 1st Cong. ch. 1 75
Harwich, Cong. ch. 16 40
Holyoke, B. N. Norton, 10 00
Hyde Park, 1st Cong. ch. 101 35
Ipswich, South Cong. ch., 47; Rev. Temple Cutler, 5, 52 00
Lakeville, Precinct Cong. ch. 20 60
Lancaster, Cong. ch. 6 46
Leicester, John Nelson Memorial Cong. ch. 24 68
Leominster, Cong. ch., for Japan, 5; F. A. Whitney, 15, 20 00
Lexington, Hancock Cong. ch., 248.92; Friend, 400, 648 92
Lincoln, Cong. ch. 23 86
Littleton, Cong. ch. 7 58
Longmeadow, 1st Cong. ch. Benev. Asso., for work of Dr. G. C. Raynolds, 30 14
Lowell, Kirk-st. Cong. ch., for Tottori, 400; High-st. Cong. ch., W. H. G. W., for native preacher, China, 72; 1st Cong. ch., 11.51, 492 51
Lynnfield Center, Cong. ch. 11 56
Malden, Charlie Belcher, for Pang-Chuang, 30 00
Mansfield, Cong. ch. and Sab. sch., toward support Rev. W. H. Sanders, 59 02
Medford, Mystic Cong. ch. 158 85
Merrimac, Friend, for Aruppukottai, 20 00
Milton, 1st Cong. ch. 5 00
Monson, C. O. C. 1 00
Natick, 1st Cong. ch. 67 52
Newbury, 1st Cong. ch. 37 07
Newton, Eliot Cong. ch., 1,100; Friend, 100, 1,200 00
Newton Center, 1st Cong. ch. 935 79
Newtonville, Central Cong. ch., for Tai-ku, 50 00
North Andover, Trin. Cong. ch. 30 00
Northbridge, Rockdale Cong. ch. 12 00
North Brookfield, 1st Cong. ch. 10 00
North Wilbraham, Grace Union Cong. ch. 9 76
Petersham, Miss E. B. Dawes, 100 00
Pittsfield, South Cong. ch., Friends. 15 50
Plymouth, ch. of the Pilgrimage, 59 40
Quincy, Bethany Cong. ch. 112 03
Richmond, Cong. ch. 1 00
Rockport, 1st Cong. ch., of which Z. A. Appleton, 5, 10 92
Royalston, 1st Cong. ch. 19 63
South Hadley, Cong. ch. 12 84
South Hadley Falls, G. 50 00
Spencer, 1st Cong. ch. 439 00
Springfield, Hope Cong. ch., toward support Rev. B. V. Matthews, 99.37; Olivet Cong. ch., 15; Carrie L. King, for Sholapur, 30, 144 37
Taunton, Winslow Cong. ch. 29 77
Ware, Mrs. Ellen F. Bond-Coggeshall, In memory of J. A. Cummings, 25 00
Wellesley, Cong. ch. 10 00
West Cummington, Cong. ch. 4 00
Whately, Cong. ch. 25 00
Williamsburg, Cong. ch. 65 00
Winchester, 1st Cong. ch., of which 349.20 toward support Rev. A. W. Clark, 659 54
Woburn, 1st Cong. ch., toward support Rev. J. L. Fowle, 800 00
Worcester, Central Cong. ch., of which 1,119.28 toward support Rev. R. A. Hume, 1,250.25; Pilgrim Cong. ch., 73 54; Park Cong. ch. and Sab. sch., 10 75; Lake View Cong. ch., 5.01; A. E. P. P., 5, 1,344 55
——, C. 50 00
——, T. 30 00—25,341 10

Legacies. — Chesterfield, Lucy A. Engram, by C. A. Bisbee, Ex'r, add'l, 1,533 68
Fairhaven, J. F. Damon, add'l, 40 40
Worcester, Mrs. Harriet Wheeler Damon, add'l, 18 00—1,592 08

26,933 18

Rhode Island

East Providence, Hope Cong. ch. 8 50
Little Compton, United Cong. ch. 17 55
Pawtucket, 1st Cong. ch., toward support Rev. H. E. B. Case, 500 00——526 05

Young People's Societies

NEW HAMPSHIRE. — Auburn, Y. P. S. C. E. 3 02

VERMONT. — Benson, Y. P. S. C. E., for Shao-wu, 7.30; St. Johnsbury, South Cong. Y. P. S. C. E., 5, 12 30

MASSACHUSETTS. — Abington, 1st Cong. Y. P. S. C. E., 5; Beverly, Dane-st. Cong. Y. P. S. C. E., 30; Boston, Y. P. S. C. E. of 2d ch. (Dorchester), toward support Dr. F. C. Wellman, 75; do., Y. P. S. C. E. of Eliot ch. (Roxbury), toward support Dr. W. T. Lawrence, 30; do., Y. P. S. C. E. of Central ch. (Dorchester), for Ing-hok, 15; Charlemont, 1st Cong. Y. P. S. C. E., for Harpoot, 7.50; Chatham, Y.P.S.C.E., 21.39; Everett, Courtland-st. Cong. Y. P. S. C. E., 5; Lynn, North Cong. Y. P. S. C. E., for Sendai, 12.50; Rockland, 1st Cong. Y. P. S. C. E., for Shao-wu, 5; Westboro, Y. P. S. C. E., for Shao-wu 10; Worcester, Int. Y. P. S. C. E. of Pilgrim Cong. ch., for Harpoot, 30; Mission Study class of Pilgrim Cong. ch., for do., 8.40, 254 79

RHODE ISLAND. — Slatersville, Y. P. S. C. E. 6 00

276 11

Sunday Schools

MAINE. — Portland, State-st. Cong. Sab. sch., for work of Rev R. A. Hume, 54 10

NEW HAMPSHIRE. — Barnstead, Cong. Sab. sch., 7.90; Greenland, do., 17, 24 90

VERMONT. — Royalton, Cong. Sab. sch., 3.50; Rutland, Cong. Sab. sch., toward support Rev. E. A. Yarrow, 10, 13 50

MASSACHUSETTS. — Amherst, 1st Cong. Sab. sch., 6.27; Ballardvale, Union Cong. Sab. sch., 10; Brockton, Porter Cong. Sab. sch., 12; Fall River, 1st Cong. Sab. sch., 14.01; Hanson, 1st Cong. Sab. sch., .80; Haverhill, West Cong. Sab. sch., 7.17; Lancaster, Cong. Sab. sch., 5.66; Lee, do., 70; Longmeadow, 1st Cong. Sab. sch., for work of Dr. G. C. Raynolds, 52.91; Newton, Eliot Cong. Sab. sch., 30; Quincy, Bethany Cong. Sab. sch., 50; Saugus, Cong. Sab. sch., for Mt. Silinda, 8.15; Springfield, South Cong. Sab. sch., 5; Ware, 1st Cong. Sab. sch., 5; Whitinsville, Village Cong. Sab. sch., 142.02, 418 99

511 49

MIDDLE DISTRICT

Connecticut

Bridgeport, King's Highway Chapel, 19; Park Cong. ch., .25 add'l · Friend, 100, 119 25
Bristol, Cong. ch. 31 20
Buckingham, Cong. ch. 10 00
Chaplin, Cong. ch. 4 95
Cheshire, Cong. ch. 4 75
Cornwall, 1st ch. of Christ, 354 43
Cromwell, Cong. ch. 51 93
Danbury, 1st Cong. ch. 94 35
Danielson, Westfield Cong. ch. 18 01
Derby, 2d Cong. ch. 1 00
East Hampton, Cong ch. 32 58
Enfield, 1st Cong. ch. 31 00
Farmington, Cong. ch., toward support Rev. C. E. Ewing, 125 51
Glastonbury, 1st ch. of Christ, 292 12
Granby, 1st Cong. ch. 12 00
Greenfield Hill, Cong. ch. 20 62
Greenwich, North Cong. ch., add'l, 7 00
Hartford, Windsor-av. Cong. ch., toward support Rev. Geo. P. Knapp, 400; Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 397.63; 1st Cong. ch., of which 33.53 income Hawes Fund, 233.81; The Colony, for Pang-Chuang, 10; Geo. G. Williams, 500; Alden Wells, 10, 1,551 44
Higganum, Cong. ch. 4 00
Jewett City, 2d Cong. ch. 2 60
Kensington, Cong ch. 19 48
Ledyard, Cong. ch. 20 00
Middlefield, Cong. ch. 18 68
Middletown, South Cong ch., toward support Rev. John S. Chandler, 218.19; 1st Cong. ch., toward support Rev. H. N. Barnum, 44.96, 263 15
Mt. Carmel, Cong. ch. 19 58
New Britain, 1st ch. of Christ, of which 700 toward support Rev. G. B. Cowles, 913 30
New Haven, Plymouth Cong. ch., 68.75; Dwight-pl. Cong. ch., 67.50; G. S. Dickerman, 100; C. M. Mead, 20; Friend, 100, 356 25
New Milford, 1st Cong. ch., toward support Rev. J. E. Walker, 359 15
North Branford, Cong. ch., Interest on Plant Legacy, 4 04
Northfield, Cong. ch. 7 78
Norwich, 2d Cong. ch., 91.64; 1st Cong. ch., toward support Mrs. E. H. Smith, 9.12, 100 76
Old Lyme, 1st Cong. ch. 51 65
Old Saybrook, Cong. ch. 15 52
Orange, Cong. ch. 50 06
Oxford, Cong. ch. 6 23
Pomfret, 1st Cong. ch. 79 25
Rocky Hill, Cong. ch. 15 50
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 4 05
South Glastonbury, Cong. ch. 8 50
Southington, Cong. ch. 58 73
Stamford, 1st Cong. ch. 38 51
Thompson, Cong. ch. 15 00
Trumbull, Cong. ch. 3 50
Vernon Center, Cong. ch., Mrs. E. P. Hammond, 15 00
Waterbury, Mrs. W. H. Camp, 75 00
Wauregan, Cong. ch. 75 00
Willimantic, 1st Cong. ch. 24 80
Willington, Cong. ch. and soc. 3 00
Wilton, Cong. ch. 30 00
Windham, 1st Cong. ch. 15 24
Windsor Locks, Cong. ch. 127 14
Winsted, 1st Cong. ch. 88 25
Woodstock, 1st Cong. ch. 12 90 — 5,663 74

New York

Albany, 1st Cong. ch., toward support Rev. and Mrs. John X. Miller, 105.06; A. N. Husted, 10; E. D. Hale, 2. 117 06
Angola, Miss A. H. Ames, 5 00
Binghamton, 1st Cong. ch. 15 00
Brooklyn, ch. of Pilgrims, 1,629.10; Puritan Cong. ch., 56.16; Miss J. P. Roberts, of which 15 for Pang-Chuang, 25, 1,710 26
Brooklyn Hills, Pilgrim Cong. ch. 10 00
Buffalo, Pilgrim Cong. ch. 15 00
Burrs Mills, Ernest W. Altvater, 2 00
Candor, Mrs. Lucy Clarke, 1 25
Carthage, Mrs. Sarah L. Woodin, 10 00
Clayton, Cong. ch. 6 00
Cortland, H. E. Ranney for work in Turkey, 100 00
Danby, Friend, 2 70
De Ruyter, Cong. ch. 3 45
East Bloomfield, 1st Cong. ch. 36 61
Fairport, A. M. Loomis, 10 00
Homer, Cong. ch. 23 20
Jefferson, Mrs. Harriet N. Wade, 1 25
Lima, Thank-offering, 10 00
Maine, 1st Cong. ch. 5 69
Mt. Vernon, 1st Cong. ch. 10 40
New York, Christ Cong. ch. 25 00
Northfield, Cong. ch. 10 00
Norwich, 1st Cong. ch. 4 40
Parkville, Cong. ch. 10 42
Perry Center, Cong. ch. 26 06
Plainfield Center, Welsh Cong. ch. 5 00
Portland, 1st Cong. ch. 3 00
Riverhead, 1st Cong. ch., 42.99; J. W. Downs, 5, 47 99
Rochester, Mrs. M. G. Jagnow, for Micronesia, 10 00
Savannah, Cong. ch. 10 00
Syracuse, Good Will Cong. ch. 63 80
Utica, Bethesda Welsh Cong. ch., 30; Mrs. G. H. Maynard, 4.25, 34 25
Washington Mills, Messiah Cong. ch. 5 00
Watertown, Cong. ch. 1 49
West Winfield, Immanuel Cong. ch. 3 00
Yonkers, Wm. W. Rand, 1 90
———, Friend, 13 65 — 2,369 83

Legacies.—Perry, Mrs. Martha B. Sheldon, 475 00

2,844 83

New Jersey

Elizabeth, 1st Cong. ch.	5 35	
Englewood, Mrs. A. E. Foote,	25 00	
Newark, Belleville-av. Cong. ch., 50; 1st Cong. ch., 17.20,	67 20	
Upper Montclair, Christian Union Cong. ch., 62; Watchung-av. Cong. ch., 23.76,	85 76	183 31

Pennsylvania

Audenried, Welsh Cong. ch.	7 00	
East Smithfield, Cong. ch.	8 15	
Miners Mills, Cong. ch.	10 00	
Philadelphia, Central Cong. ch., 109.71; Chas. M. Morton, 100; E. F. Fales, 5; Lilla M. Harmon, 5,	219 71	
Plymouth, Welsh Cong. ch.	5 00	
Ridgway, C. D. Osterhout	15 00	
South Sharon, Cong. ch.	3 20	
Wilkesbarre, 1st Cong. ch.	27 75	
Wyalusing, Mrs. Sarah C. Adams,	25 00	320 81
Legacies.—Philadelphia, Dr. Samuel Ashhurst, by Richard Ashhurst, Ex'r, add'l,	125 00	
Pittsburg, Ellen Price Jones, add'l,	1 10	126 10
		446 91

Ohio

Akron, 1st Cong. ch., 1; Nathan Morse, 10,	11 00	
Brecksville, 1st Cong. ch.	6 00	
Brighton, Cong. ch.	1 60	
Burton, Cong. ch.	22 40	
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 284.67; Jones Road Cong. ch., 12,	296 67	
Columbus, 1st Cong. ch.	400 00	
Delaware, William Bevan,	5 00	
Girard, Cong. ch.	2 20	
Lorain, 1st Cong. ch.	25 15	
Marietta, 1st Cong. ch.	3 57	
Oberlin, 1st Cong. ch., 77.96; Mrs. Sarah F. Hinman, 5,	82 96	
Painesville, 1st Cong. ch.	18 30	
Rochester, Cong. ch.	1 40	
South Radnor, Cong. ch.	1 50	
——, The Eastern Welsh Assoc.	7 00	884 75

Marylan

Baltimore, Friend,	25	
Frostburg, Cong. ch.	3 30	3 55

District of Columbia

Washington, 1st Cong. ch., Rev. John L. Ewell, toward support Rev. L. S. Gates and to const. Rev. Wm. Stickney Ewell, H. M., 50; 1st Cong. ch., toward support Rev. L. S. Gates, 25; Homer N. Lockwood, 100,	175 00

West Virginia

Ceredo, 1st Cong. ch.	3 00

Florida

St. Petersburg, Cong. ch.	16 43	
Talladega, Carrie E. Parkhurst,	40 00	56 43

Young People's Societies

Connecticut.—Enfield, 1st Y. P. S. C. E., for Shao-wu, 17.50; New Britain, South Cong. Y. P. S. C. E., toward support Mrs. Amy B. Cowles, 230,	247 50
New York.—Deer River, Cong. Y. P. S. C. E.	5 00
New Jersey.—Asbury Park, 1st Cong. Y. P. S. C. E., for Mt. Silinda,	5 00
Ohio.—Cincinnati, Storrs Y. P. S. C. E., 5; Huntsburg, Cong. Y. P. S. C. E., for Pang-Chuang, 6,	11 00
District of Columbia.—Washington, 1st Cong. Y. P. S. C. E., for Pang-Chuang,	30 00
	298 50

Sunday Schools

Connecticut.—Danbury, 1st Cong. Sab. sch., 8.66; Milford, Plymouth Cong. Sab. sch., 20.76; New Haven, Plymouth Cong. Sab. sch., 88.35; New London, Sab. sch. of 1st ch. of Christ, of which 12.37 from Prim. Dept. toward support Rev. C. N. Ransom, 22.07; Norwich, 3d Cong. Sab. sch., 15; Shelton, Cong. Sab. sch., 31.65; Waterbury, 2d Cong. Sab. sch., for Aruppukottai, 25.70; Watertown, 1st Cong. Sab. sch., 20.26,	232 45
New York.—Buffalo, 1st Cong. Sab. sch., toward support Rev. and Mrs. C. M. Warren, 50; Rutland, Cong. Sab. sch., for native helper, Madura, 3,	53 00
New Jersey.—Montclair, Watchung-av. Cong. Sab. sch.	10 00
Ohio.—Columbus, Plymouth Cong. Sab. sch., 15; Madison, Cong. Sab. sch., 20; Saybrook do., 2.83,	37 83
	333 28

INTERIOR DISTRICT

Tennessee

Knoxville, Pilgrim Cong. ch.	10 11

Alabama

Mobile, 1st Cong. ch.	2 00	
Taylor, Bascom Cong. ch.	2 00	4 00

Louisiana

Jennings, 1st Cong. ch.	85 50

Indiana

Terre Haute, 1st Cong. ch.	6 60

Illinois

Aurora, New England Cong. ch.	27 50	
Belvidere, Cong. ch.	3 00	
Bowen, Cong. ch.	7 80	
Carpentersville, 1st Cong. ch.	39 89	
Chicago, North Shore Cong. ch., 173; New England Cong. ch., 42.09; Warren Cong. ch., 31.90; G. M. Fuller, for native agencies in China, 100,	346 99	
Chillicothe, Plymouth Cong. ch.	17 06	
Decatur, 1st Cong. ch.	41 50	
East St. Louis, Plymouth Cong. ch.	4 37	
Galesburg, Central Cong. ch.	60 00	
Geneseo, 1st Cong. ch.	56 65	
Gridley, Cong. ch.	13 86	
Lacon, Cong. ch., for Pang-Chuang,	30 00	
Lagrange, 1st Cong. ch.	78 45	
Metropolis, Cong. ch.	1 52	
Morrison, Robert Wallace,	250 00	
Oak Park, 1st Cong. ch., of which 232.50 toward support Rev. R. Chambers and 314.87 toward support Dr. W. A. Hemingway, 547.37; 2d Cong. ch., toward support Rev. C. A. Nelson, 76.63; John and Mary, of which 100 toward support Dr. W. A. Hemingway and 50 toward support Rev. R. Chambers, 150,	774 00	
Paxton, J. L. Anderson,	5 00	
Peoria, 1st Cong. ch.	25 00	
Prophetstown, Cong. ch.	30 17	
Roberts, Cong. ch.	4 65	
Winnetka, Cong. ch.	136 47	
Wyoming, Cong. ch.	5 00	1,958 88

Michigan

Allegan, 1st Cong. ch.	4 57	
Charlevoix, Cong. ch.	13 50	
Charlotte, Cong. ch.	10 00	
Detroit, 1st Cong. ch., 210.27; Woodward-av. Cong. ch., 10,	220 27	
Galesburg, Cong. ch.	2 75	
Grand Haven, 1st Cong. ch.	12 70	
Grand Rapids, South Cong. ch., for work in India,	18 75	
Leslie, 1st Cong. ch.	5 10	
Linden, Cong. ch.	1 54	
Ludington, Geo. H. Stray,	50 00	
Muskegon, 1st Cong. ch.	35 00	
Naperville, 1st Cong. ch.	13 00	
Omena, Cong. ch.	5 00	
Romeo, Cong. ch.	26 82	

Saginaw, Mrs. A. M. Spencer, 5 00
St. Joseph, Cong. ch. 50 00
Sandstone, Cong. ch. 5 82
Tyrone, Cong. ch. 3 56——483 38
Legacies.—Richland, Mrs. Harriet Miller, 400, less tax, 382 83
866 21

Wisconsin

Brodhead, A. Amelia Wales, 6 75
Clintonville, 1st Cong. ch. 15 65
Eagle River, Cong. ch. and Cong. Sab. sch. 10 10
Green Bay, Union Cong. ch. 25 00
Lake Geneva, 1st Cong. ch. 42 03
Menomonie, Cong. ch. 20 34
Portage, J. D. Whitelaw, 10 00
Roberts, Friend, 5 00
South Milwaukee, 1st Cong. ch., 14.90; Mrs. Woodruff and Mrs. Hastings, 2, 16 90
Springbrook, Cong. ch. 1 00
Springvale, Cong. ch. 7 50
Whitewater, Cong. ch. 37 31——197 58

Minnesota

Alexandria, 1st Cong. ch., Sab. sch., and Y. P. S. C. E. 70 00
Duluth, Pilgrim Cong. ch. 175 00
Grand Meadow, Cong. ch. 2 00
Mankato, 1st Cong. ch. 12 58
Mazeppa, Cong. ch. 6 00
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 195; do., Friend, 50; Como-av. Cong. ch., 100; Pilgrim Cong. ch., 60; Park-av. Cong. ch., 38.39, 443 39
St. Charles, Rev. and Mrs. Wm. L. Bray, 10 00
St. Paul, Cyril Cong. ch. 10 00
Winona, 1st Cong. ch. 25 00
Zumbrota, Cong. ch. 5 00——758 97

Iowa

Anita, Cong. ch. 19 00
Atlantic, Cong. ch. 61 53
Chester Center, Cong. ch. 5 05
Cresco, 1st Cong. ch. 34 23
Creston, 1st Cong. ch. 81 45
Des Moines, Plymouth Cong. ch., toward support Rev. J. K. Browne, 90 05
DeWitt, Cong. ch. 1 00
Durango, Cong. ch. 3 00
Goldfield, F. T. Philbrook, 5 00
Grinnell, Cong. ch., toward support Rev. E. E. Aiken, 37 00
Hampton, Cong. ch. 40 00
Mason City, 1st Cong. ch. 23 41
Old Man's Creek, Welsh Cong. ch. 9 00
Osage, Cong. ch. 70 00
Ottumwa, 1st Cong. ch. 79 19
Postville, Cong. ch. 10 46
Riceville, Cong ch. 17 38
Sheldon, Robert W. Aborn, 250 00
Sherrill, Ger. Cong. ch. 5 00
Sioux City, 1st Cong. ch., for Aruppukottai, 30 00——871 75

Missouri

Cole Camp, Cong. ch. 11 05
Kansas City, 1st Cong. ch. 450 00
Lebanon, 1st Cong. ch. 12 15
Mexico, Louise P. Smith, 10 00
Peirce City, 1st Cong. ch. 6 00
St. Louis, Pilgrim Cong. ch., 227.92; Bethlehem Cong. ch., 5, 232 92
Webster Groves, 1st Cong. ch. 15 00——737 12

North Dakota

Cooperstown, 1st Cong. ch. 9 05
Esmond, Cong. ch. 4 00——13 05

South Dakota

Badger, Cong. ch. 6 00
Beresford, 1st Cong. ch. 12 00
Bowdle, Ger. Cong. ch. 15 22
Buffalo, Cong. ch. 77
Cheyenne River, Cong. ch. 1 88
Fort Pierre, Cong. ch. 25 00
Huron, 1st Cong. ch. 14 00
Lower Cheyenne River, Cong. ch. 43
Moreau River, Cong. ch. 1 72
Redfield, Cong. ch. 25 00
South Shore, Cong. ch. 5 91
Virgin Creek, Cong. ch. 91
Winfred, Cong. ch. 9 00
Yankton, 1st Cong. ch. 4 30——122 14

Nebraska

Crawford, 1st Cong. ch. 4 25
Hastings, 1st Cong. ch., 100; Hans Hansen, for Lintsing, 400, 500 00
Lincoln, Salem Ger. Cong. ch., wedding collection, 10 00
Springfield, Cong. ch. 20 00
Sutton, 1st Cong. ch., H. B. Battishill, 12 40——546 65

Kansas

Burlington, Cong. ch. 23 00
Clay, Clarence Eastman Memorial Cong. ch. 10 00
Gardner, F. F. Dresser, 9 25
Ottawa, 1st Cong. ch. 9 38
Topeka, Central Cong. ch. 185 00——236 63

Montana

Big Timber, 1st Cong. ch. 5 65

Colorado

Cortez, Cong. ch. 4 00
Denver, Plymouth Cong. ch., 372.53; Ohio-av. Cong. ch., 139.72; 3d Cong. ch., 12.50, 524 75
Loveland, 1st Ger. Cong. ch. 32 54
Paonia, Cong. ch. 2 58
Pueblo, 1st Cong. ch. 5 85——569 72

Young People's Societies

Tennessee.—Pleasant Hill, Cong. Y. P. S. C. E. 10 00
Alabama.—Beloit, do., for work in China, 2 00
Arkansas.—Rogers, 1st Y. P. S. C. E., for Shao-wu, 10 00
Illinois.—Abingdon, Cong. Y. P. S. C. E., 10; Beardstown, do., for Sholapur, 10; Chicago, Mission Study and Prayer Union of the Moody Bible Institute, for Mt. Silinda, 12.50; do., Summerdale Y. P. S. C. E., 10; Odell, Y. P. S. C. E., 20; Waukegan, 1st Y. P. S. C. E., 5, 67 50
Michigan.—Ada, 1st Y. P. S. C. E., 5; Benton Harbor, Cong. Y. P. S. C. E., 11; Big Rapids, 1st Y. P. S. C. E., 10; Clinton, Cong. Y. P. S. C. E., 5; Moline, do., toward support Rev. L. O. Lee, 10.50; Romeo, Cong. Y. P. S. C. E., 10, 51 50
Wisconsin.—Orange, Cong. Y. P. S. C. E. 2 64
Iowa.—Eagle Grove, Cong. Y. P. S. C. E., 5; Niles, do., toward support Rev. G. E. White, 2.50; Sioux City, 1st Y. P. S. C. E., for Aruppukottai, 5, 12 50
Missouri.—Lebanon, 1st Y. P. S. C. E., toward support Rev. J. H. DeForest, 5; St. Louis, Fountain-pk. Y. P. S. C. E., for Inghok, 7.50, 12 50
South Dakota.—Millbank, 1st Y. P. S. C. E., for work in China, 8.52; Wheaton, Cong. Y. P. S. C. E. and Miss. Soc., 16, 24 52
Nebraska.—Ainsworth, Cong. Y. P. S. C. E., for Mt. Silinda, 5; McCook, do., for Harpoot, 20, 25 00
218 16

Sunday Schools

Kentucky.—Berea, Cong. Sab. sch., for work in Turkey, 1 00
Texas.—Dallas, Central Cong. Sab. sch. 3 50
Illinois.—Oak Park, Harvard Cong. Sab. sch., class No. 3, for Pang-Chuang, 5; Winnetka, Cong. Sab. sch., 30; Yorkville, do., 4.88, 39 88
Michigan.—Chesterfield, Cong. Sab. sch., 1.85; Detroit, 1st Cong. Sab. sch., 40, 41 85
Wisconsin.—New Richmond, Cong. Sab. sch., 3; Tomah, 1st Cong. Sab. sch., for work in India, 8.50, 11 50

Minnesota. — Excelsior, Cong. Sab. sch., 4; Mapleton, do., for Aruppukottai, 8.99; New Richmond, Cong. Sab. sch., 3, 15 99
Iowa. — Polk City, Cong. Sab. sch. 4 62
Nebraska. — Norfolk, 1st Cong. Sab. sch., for Shao-wu, 60 00
Kansas. — Milo, Union Cong. Sab. sch. 10 50
Colorado. — Paonia, Cong. Sab. sch. 69
189 44

PACIFIC DISTRICT

Washington

Colfax, Plymouth Cong. ch.	20 00	
Ferndale, Cong. ch.	4 45	
Pomeroy, 1st Cong. ch.	5 00	
Seattle, Pilgrim Cong. ch.	315 15	
Tacoma, East Cong. ch.	7 55	
Walla Walla, 1st Cong. ch.	100 00	
Youngstown, Bayview Cong. ch.	1 00	453 15

Oregon

Forest Grove, Cong. ch.	63 50	
Portland, 1st Cong. ch.	190 18	
Salem, 1st Cong. ch.	54 50	308 18

California

Bakersfield, 1st Cong. ch.	39 55	
Berkeley, North Cong. ch., 5; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72,	77 00	
Cloverdale, Cong. ch.	6 00	
Haywards, Cong. ch.	11 75	
Highland, Cong. ch.	125 00	
Kern, Pilgrim Cong. ch.	10 32	
Loomis, Cong. ch.	8 85	
Los Angeles, J. M. S., toward support Rev. V. P. Eastman,	10 00	
Oakland, 1st Cong. ch.	150 00	
Oroville, Cong. ch.	48 00	
Pacific Grove, Mayflower Cong. ch.	4 86	
Pasadena, Mrs. E. M. Orton,	2 25	
Porterville, G. W. Miller,	10 00	
Redlands, Helen C. Osterhout,	30 00	
San Francisco, Pilgrim Cong. ch.	9 70	
Santa Rosa, Cong. ch.	5 15	
Ventura, Cong. ch.	34 35	
Whittier, Plymouth Cong. ch.	32 65	615 43

Young People's Societies

California. — Bakersfield, 1st Y. P. S. C. E., 7.45; Los Angeles, 1st Y. P. S. C. E., for Mt. Silinda, 25; Ontario, Bethel Y. P. S. C. E., 13.60, 46 05

Sunday Schools

Arizona. — Prescott, 1st Cong. Sab. sch. 7 85
Washington. — Seattle, Prospect Cong. Sab. sch., for Ing-hok, 5; Tacoma, East Cong. Sab. sch., 8.20; Tekoa, Young People's Bible class, for Ing-hok, 10; Upper Moxie, Cong. Sab. sch., 6.17, 29 37
California. — Corona, 1st Cong. Sab. sch., 25; Redlands, 1st Cong. Sab. sch., toward support Dr. C. R. Hager, 15.23, 40 23
77 45

MISCELLANEOUS

Canada

Montreal, Amer. Presb. ch	600 00	
Quebec, St. Andrews East, Mary L. Lamb, for Pang-Chuang,	30 00	630 00

From the Canada Congregational Foreign Missionary Society
H. W. Barker, Toronto, Ontario, *Treasurer*
For native preacher, Madura, 40 00

Austria

Prague, Churches and through *Betanie*, for Shao-wu, 83.23; Bystrey ch., 9.27; Klattau ch., 6.81; through *Betanie*, 3.10; Friends, 6.77, 109 18

Bulgaria

——, W. W. 20 00

Turkey

Constantinople, Greek Evan. Cong. ch., through S. Demetrahopolis, of which 11.70 for work in Africa, 21 38

Sunday Schools

Mexico

Chihuahua, Cong. Sab. sch. 2 71

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions, in part,	12,320 48	
For dormitory and building, Mt. Silinda,	250 00	
For corporation expenses, Smyrna,	39 60	
(Plymouth ch., Syracuse, N. Y., toward support Rev. J. D. Taylor),	25 00	12,635 08

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 4,025 00

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California, *Treasurer* 398 00
17,058 08

Additional Donations for Special Objects

Maine. — Island Falls, Mrs. Margaret Martin and Sab. sch. class, for pupil, care Miss R. M. Bushnell, 4 00
New Hampshire. — Exeter, Phillips Cong. ch., for Talas Boys' School, care Rev. H. K. Wingate, 10; Keene, Laura Tilden, for work, care Miss C. R. Willard, 5; Mont Vernon, *The Hearthstone*, for native worker, care Rev. E. Fairbank, 50; Nashua, Y. P. S. C. E. of Pilgrim Cong. ch., for pupil, care Rev. R. A. Hume, 20; West Lebanon, Cong. ch., for pupil, care Rev. H. G. Bissell, 15, 100 00
Vermont. — Northfield, Ardella K. Mead, for pupil, care Rev. M. W. Ennis, 5; St. Johnsbury, South Cong. Sab. sch., for work, care Rev. H. N. Barnum, 25.61; Springfield, Mrs. James Hartness, for native preacher, care Rev. E. H. Smith, 100; West Brattleboro, Cong. ch., for medical work, care Dr. C. E. Clark, 50: do., Cong. ch., through Miss E. M. Stone, for Thessalonica Agr. and Ind. Institute, 15; ——, A Vermont friend, for work, care Miss C. Shattuck, 20, 215 61
Massachusetts. — Amherst, North Cong. Y. P. S. C. E., for work, care Dr. G. C. Raynolds, 10; Auburn, Cong. Sab. sch., for Bible-woman, Foochow, 30; Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 5; Brockton, J., for Ponasang Hospital, 25; Dedham, Miss M. C. Burgess, of which 25 for use of Rev. C. M. Clark, 25 for use of Rev. E. C. Partridge, and 12 for use of Rev. J. L. Fowle, 62; East Northfield, Y. P. S. C. E., for use of Rev. H. E. B. Case, 25; Fitchburg, Prim. Dept. of Rollstone Cong. Sab. sch., for pupil, care Dr. W. O. Ballantine, 20; Haydenville, Y. P. S. C. E., Hattie J. Rice Memorial, for use of Rev. C. A. Nelson, 33.98; Holyoke, Miss Anne S. Young, for pupil, care Rev. E. C. Partridge, 30; Lincoln, Y. P. S. C. E., for work, care Rev. Edward Fairbank, 15; Ludlow, Margaret O. Kyle and sister, for work, care Rev. R. S. M. Emrich, 25; Malden, Girls' Guild of Edgeworth Chapel, for work, care Rev. C. R. Hager, 10; Mill River, Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 3.75; Monson, Prim. class, Cong. Sab. sch., for pupil, care Miss Esther B. Fowler, 22; Northampton, Edwards Cong. ch., Mrs. Martha H. Williams, for hospital work, care Dr. F. F. Tucker, 12; North Billerica, Mrs. E. R. Gould, for work, care Dr. H. N. Kinnear, 10;

North Brookfield, 1st Cong. Sab. sch., for bed in hospital, care Dr. H. N. Kinnear, 12; Petersham, Miss E. B. Dawes, of which 50 for pupil and reading room, care Miss E. M. Chambers, and 50 for work, care Dr. H. N. Kinnear, 100; Shelburne Falls, Rev. John A. Hawley, for Sivas Normal School building and endowment, 500; Wareham, Y. P. S. C. E., for pupil, care Rev. B. K. Hunsberger, 10; West Wareham, Mrs. Julia R. Morse, for pupil, care Mrs. R. Winsor, 15; Weymouth and Braintree, Y. P. S. C. E. of Union Cong. ch., for work, care Rev. G. G. Brown, 10; Whitman, Cong. ch., for work, care Rev. E. Fairbank, 23.67; Williamsburg, Miss R. H. Porter's Sab. sch. class, for use of Rev. C. T. Riggs, 5, 1,014 40

Rhode Island. — Providence, Jun. Y. P. S. C. E. of Union Cong. ch., for pupil, care Miss Mary B. Harding, 15; do., Helen S. Lathrop, for work, care Dr. H. E. Parker, 100; do., Mary E. Salisbury, for pupil, care Miss Mary B. Harding, 16, 131 00

Connecticut. — Bozrahville, W. W. Gillett, for school at Pasumalai, 25; Danielson, Emily Danielson, for pupil, care Miss Mary B. Harding, 15; Farmington, Fortnightly Soc., for pupil, care Miss A. C. Salmond, 25; Hartford, Center Cong. Sab. sch., Home Dept., for work, care Rev. C. E. Ewing, 12.50; do., Elizabeth W. Stone, for boys' school, Ing-hok, 12; New Haven, the Misses Bradley, for work, care Rev. G. A. Wilder, 75; do., Robert E. Chandler, for Madura College, 25; Rockville, Wm. Maxwell, for Foochow College, 100; Saybrook, Arrietta H. Acton, for work, care Dr. H. T. Whitney, 2; Southbury, Mrs. Wallace Nutting, for pupil, care Miss M. B. Harding, 15; Thomaston, Prim. Dept. Cong. Sab. sch., through Rev. L. S. Gates, for work, care Rev. Wm. Hazen, 12; Waterbury, 2d Cong. Sab. sch., Miss Kane's class, toward schoolhouse, care Mrs. J. C. Perkins, 6; West Haven, 1st Cong. Y. P. S. C. E., for native helper, care Rev. G. H. Hubbard, 48; Windham, 1st Cong. Sab. sch., for pupil, care Miss M. T. Noyes, 20, 392 50

New York. — Brooklyn, Y. P. S. C. E. of ch. of the Pilgrims, for school, care Rev. E. Fairbank, 30; do., Mrs. W. C. Wood, for Bible-woman, care Mrs. J. E. Tracy, 30; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; do., Miss Marion, for scholarship, care Miss Jenny Olin, 20; Clifton Springs, Rev. L. S. Crawford, for work in his care, 35; Jamestown, 1st Cong. Sab. sch., for work, care Dr. H. L. Underwood, 106; do., 1st Cong. ch. Woman's Miss. Union, for do., 10; do., Prim. Dept. 1st Cong. Sab. sch., for do., 9; Lancaster, Mrs. G. E. Egelston, for boys' school, care Dr. H. T. Whitney, 10; Lyons, Miss J. T. Brownson, for pupil, care Rev. B. K. Hunsberger, 10; New York, D. B. Donchian, for native pastor, Marsovan, 317; do., Mrs. Julia Billings, for work, care Dr. and Mrs. H. N. Kinnear, 150; do., A. E. Lightner, for boys' school, care Dr. H. T. Whitney, 10; Osceola, Y. P. S. C. E. Miss. Club, for work, care Rev. H. H. Riggs, 10; Perry Center, Y. P. S. C. E., for native preacher, Inghok, 50; Poughkeepsie, 1st Presb. Sab. sch., for work, care Rev. A. N. Andrus, 100; do., Friend, for work, care Rev. H. M. Irwin, 200; Warsaw, Mr. and Mrs. M. A. Barber, for use of Miss M. M. Root, 10, 1,110 00

New Jersey. — Glen Ridge, Y. P. S. C. E., of which 10 for use of Dr. Frank Van Allen, and 10 for use of Rev. T. F. Hahn, 20; Haddonfield, J. D. Lynde, for work, care Rev. E. Fairbank, 50; Lakewood, A. W. Kenney, for teacher, care Rev. G. E. White, 25, 95 00

Pennsylvania. — North East, Carrie L. Sprague, for work, care Rev. W. P. Sprague, 10; ———, Schwenkfelder Upper District Sab. sch., Home Dept., for work, care Miss Flora K. Heebner, 20, 30 00

Ohio. — Cleveland, Rev. Dwight Goddard, for scholarship, care Dr. H. T. Whitney, 25; Elyria, 1st Cong. ch., for work, care Dr. H. N. Kinnear, 98.75; Oberlin, Shansi Memorial Asso., Oberlin College, for expenses, care Rev. P. L. Corbin, 375; do., do., for native helper, care Rev. P. L. Corbin, 62.50; do., Mrs. R. G. McNaughton, for work in Afion Kara Hissar, care Rev. J. P. McNaughton, 200, 761 25

Maryland. — Baltimore, The mother of the late Wm. Cross Moore, in memoriam, for Armenian orphans, 210 00

Florida. — Tarpon Springs, Mrs. W. H. Bigelow, for use of Dr. G. C. Raynolds, 30 00

Alabama. — Talladega, Mission Helpers, Talladega College, for pupils, care Miss S. R. Howland, 10 00

Texas. — Dallas, Witness Chapel Cong. ch., for Bible-woman, care Rev. C. R. Hager, 7 50

Illinois. — Champaign, 1st Cong. ch., for evangelistic work, Samokov, 25; Chicago, St. Paul's Evan. ch., for student, care Dr. I. M. Channon, 50; do., Summerdale Y. P. S. C. E., for Edgar B. Wylie School, Madura, 10; do., G. M. Fuller, of which 100 for work, care C. C. Fuller, and 100 for work, care M. B. Fuller, 200; do., Rev. G. S. F. Savage, for St. Paul's Institute, 50; Joliet, Mrs. R. E. Barber, for work, care Dr. H. N. Kinnear, 3; Peoria, 1st Cong. ch., Young Women's Guild, for Ponasang Hospital, 37.50; Shabbona, Prim. Dept. Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 15.89; ———, Friend, for work in Japan, 1, 392 39

Michigan. — Detroit, North Woodward Cong. Sab. sch., for pupil, care Rev. H. G. Bissell, 4.04; Grand Rapids, Park Cong. Sab. sch., 13, South Cong. Y. P. S. C. E., 11, Wallin Memorial do , 3, East Cong. do., 1.50, Smith Memorial Three O'Clocks, .50, all toward support Samuel L. Caldwell, 29; Muskegon, 1st Cong. ch., for pupil, care Miss C. Shattuck, 5; St. Joseph, Jun. Y. P. S. C. E., for work, care Rev. J. J. Banninga, 12, 50 04

Wisconsin. — La Crosse, J. M. Holley, for work, care Rev. L. F. Ostrander, 25 00

Minnesota. — Elk River, Ruth E. Atkins, for work, care Miss E. M. Atkins, 20; Minneapolis, Plymouth Cong. ch., Susan H. Kingman, for Widows' Home, Bombay, 30; do., Plymouth Cong. Sab. sch., for boys' school, Bombay, 67.50, 117 50

Iowa. — Grinnell, Friend, for native preacher, care Rev. W. P. Sprague, 50 00

Nebraska. — Hastings, Ger. Cong. ch., for work, care Miss J. L. Graf, 150 00

Kansas. — Sterling, Cong. ch., for work of Miss E. M. Chambers, 40 10

Utah. — Mercur, Dr. and Mrs. L. G. Thayer, for girls' school building, Talas, 100 00

California. — Claremont, Cong. Sab. sch., for Bible-reader, care Rev. H. G. Bissell, 9; Los Angeles, 1st Cong. Sab. sch., toward church building, Niigata, 50; do., R. A. Harris, for work, care Dr. H. N. Kinnear, 10; Mills College, Mills College, for work in Ceylon, 50; Pasadena, Lake-av. Cong. ch., for pupil, Ahmednagar, 20; Redlands, Helen C. Osterhout, for work, care Dr. H. N. Kinnear, 20; San Francisco, Bethany Cong. ch., for pupil, care Rev. Wm. Hazen, 15; San Jacinto, Cong. Sab. sch., for native teacher, care Rev. R. A. Hume, 7.50, 181 50

Hawaii. — Honolulu, Miss. Gleaners, for girls' school, Kusaie, 25 00

From the Canada Congregational Foreign Missionary Society

H. W. Barker, Toronto, Ontario, *Treasurer*

For the Chiyuka Building Fund, Chisamba, 244 00

Austria. — Prague, churches, for work, care Rev. L. Hodous, 4.13; do., through *Betanie*, for pupils, care Rev. G. P. Knapp, 7.09, 11 22

FROM WOMAN'S BOARDS

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Marash Theological Seminary Library

Income, 152 88

St. Paul's Institute

Income and contributions, 2,303 98

8,431 68

Donations received in January, 75,887 50
Legacies received in January, 3,128 87

79,016 37

Total from September 1, 1908, to January 31, 1909. Donations, $243,954.76; Legacies, $40,145.54 = $284,100.30.

Mindanao Medical Work

New York. — New York, Mindanao Medical Association, 375 00

Work in the Philippines

New York. — New York, K. 300 00

Twentieth Century Fund

Massachusetts.—Lowell, Mrs. J. G. Buttrick, 25 00

Abbott Fund

Ohio. — Cleveland, Prim. Dept. of East Madison-av. Cong. Sab. sch. 15 00
Alabama. — Talladega, Miss C. E. Parkhurst, 60 00

75 00

Ruth Tracy Strong Fund
(For work at Beira, East Africa)
For Expense

Pennsylvania. — Philadelphia, Mrs. C. L. Avery, 5 00
Illinois. — Chicago, Rev. G. S. F. Savage, 5; Oak Park, 2d Cong. ch., 4.35, 9 35
Iowa. — Reinbeck, Mrs. P. H. Ralph, 1 00

15 35

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Maine. — Temple, Cong. Sab. sch. 4 50
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Vermont. — Bakersfield, Cong. Sab. sch., .50; Barton Landing, do., 2; St. Johnsbury, South Cong. Sab. sch., 1.35; South Peacham, Cong. Sab. sch., 7.20, 11 05
Massachusetts. — Amesbury, Union Cong. Sab. sch., 3.10; Ashcroft, F. A. W., .50; Boston, Union Cong. Sab. sch., Int. Dept., 10; do., Village Cong. Sab. sch. (Dorchester), 5; do., Roslindale, Cong. Sab. sch., Prim. Dept., .45; do., through W. B. M., 45.58; Brookline, Leyden Cong. Sab. sch., 27; Edgartown, Mrs. M. E. Worth, .10; Fall River, 1st Cong. Sab. sch., 12.90; Franklin, Friends, .60; Hampden, Cong. Sab. sch., 2.50; Haverhill, West Cong. Sab. sch., .10; Ipswich, Linebrook do., 1.20; Lawrence, Trinity do., 9; Longmeadow, 1st do., 5.25; Lowell, Lillian Benner, .10; Millbury, 1st Y. P. S. C. E., 3; Newton, Eliot Cong. Sab. sch., 35; Northboro, Cong. Sab. sch., Prim. Dept., 5; North Chester, Cong. Sab. sch., 1.18; Shelburne Falls, do., 4.30; West Boylston, do., 5.70; Whitman, do., 6.60, 184 16
Rhode Island. — Providence, Union Cong. Sab. sch. 15 00
Connecticut.—Bridgeport, 1st Cong. Sab. sch., 25; Cornwall, Sab. sch. of 1st ch. of Christ, 5.20; Enfield, 1st Cong. Sab. sch., 7; Goshen, Cong. Sab. sch., 10.32; Greenwich, 2d Cong. Sab. sch., 55.48; Hartford, Wethersfield-av. Cong. Sab. sch., 7.50; Harwinton, Cong. Sab. sch., 1.70; Ivoryton, do., 11; New London, Prim. Dept. Sab. sch. 1st ch. of Christ, 12.37; North Greenwich, Cong. Sab. sch., 3.60; So. Norwalk, 1st Cong. Sab. sch., 15.16; Wethersfield, Cong. Sab. sch., 10; Willimantic, Cong. Sab. sch., .40; Windham, 1st Cong. Sab. sch., 10.76, 175 49
New York. — Hamilton, Cong. Sab. sch., 5; North Pelham, do., 4, 9 00
New Jersey. — Glen Ridge, Cong. Sab. sch. 18 80
Pennsylvania. — Arnot, Cong. Sab. sch., 1; Braddock, 1st Cong. Sab. sch., 4; Edwardsville, Bethesda Cong. Sab. sch., 14.70, 19 70
Ohio.—Cleveland, Pilgrim Cong. Sab. sch., 10; do., Archwood-av. Cong. Sab. sch., 9.50; Toledo, Marion Lawrence Sab. sch., 12; Unionville, Cong. Sab. sch., 3, 34 50
District of Columbia. — Washington, 1st Cong. Sab. sch. 14 47
Oklahoma. — Coldwater, Cong. Sab. sch. 5 78
Illinois. — Chicago, Douglas-pk. Cong. Sab. sch., 5; do., W. B. M. I., 9.17; Chillicothe, Plymouth Cong. Sab. sch., 2.20; Dover, Cong. Sab. sch., 5; Lacon, do., 7.50; Millburn, do., 7.50; Pecatonica, do., 4.60, 40 97
Michigan. — Kenton, Cong. Sab. sch., 4.11; Olivet, do., 1; Pontiac, do., 5.40; Royal Park, do., .50; Suttons Bay, do., 2; Three Oaks, do., 25.85, 38 86
Wisconsin. — Antigo, Cong. Sab. sch., 7.05; Eau Claire, 1st Cong. Sab. sch., 10; Williams Bay, Union Cong. Sab. sch., 1.10, 18 15
Minnesota. — Excelsior, Cong. Sab. sch., 8.95; New Richmond, do., .80; Northfield, do., 5; Plainview, do., 5; Silver Lake, Sab. sch. of Free Reformed ch., 5, 24 75
Iowa. — Osage, Cong. Sab. sch., 10; Quasqueton, Friends, .40; Tabor, Cong. Sab. sch., .40; Waterloo, 1st Cong. Sab. sch., 4.85; Winthrop, Friends, .20, 15 85
Missouri. — St. Louis, Pilgrim Cong. Sab. sch. 26 80
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Nebraska. — Hastings, 1st Cong. Sab. sch., 3.60; Lincoln, Butler-av. Cong. Sab. sch., 2, 5 60
Kansas. — Almena, Cong. Sab. sch., 5.90; Pittsburg, 1st Cong. Sab. sch., 2.40, 8 30
Wyoming. — Rock Springs, 1st Cong. Sab. sch. 6 00
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New Mexico. — White Oaks, Mrs. Malcolm Dana, 30
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Washington. — Blaine, Cong. Sab. sch., 7; Five Mile Prairie, Cong. Sab. sch., 5, 12 00
Oregon. — Oregon City, Cong. Sab. sch., 7; Oswego, do., 2, 9 00
California. — Fruitvale, Cong. Sab. sch., Prim. Dept., 1.60; Long Beach, Plymouth Cong. Sab. sch., 10.32; Los Angeles, Bethlehem do., 2.71; Oakland, W. B. M. P., 30; Pacific Grove, Mayflower Cong. Sab. sch., 7.50; Piedmont, Cong. Sab. sch., 1.40; San Francisco, Plymouth Cong. Sab. sch., add'l, 1, 54 53
Micronesia. — Guam, Rev. H. E. B. Case, 5 00
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